



YADA YAHOWAH

BABEL



VOLUME THREE

CHEMAH ♦ VENOMOUS

THIS IS NOT HIM

CRAIG WINN

YADA YAHOWAH

BABEL

VOLUME THREE

CHEMAH ♦ VENOMOUS

THIS IS NOT HIM

CRAIG WINN

Craig Winn. *Babel: Chemah + Venomous*.

1st edition. www.yadayah.com and Amazon, 2023.

2nd (revised) edition. www.yadayah.com and Amazon, 2023.

3rd (revised) edition. www.yadayah.com, Amazon, BookVault, and Apple, 2024.

Copyright © Craig Winn 2023-2024

Copyright Statement - [About Us - \(www.yadayah.com\)](http://www.yadayah.com)

About the Author...

Twenty-three years ago, Craig Winn was an entrepreneur. The turbulent story of his last adventure is shared in his first book, *In The Company*. It is an entertaining read, providing an eyewitness account into the culture of a private and then public company.

After the Islamic suicide bombings of 9.11.01, Craig met with al Qaeda and wrote *Tea with Terrorists* to explain – *Who they are, Why they kill, and What will stop them*. His most widely read book, *Prophet of Doom – Islam's Terrorist Dogma in Muhammad's Own Words* has now been updated and substantially expanded, becoming *God Damn Religion* after witnessing the sadistic savagery of Muslims on 10.07.23 in Israel. The resulting assessment of Islam is irrefutable because the deplorable nature of this death cult was revealed by reordering the *Quran* chronologically and setting it into the context of Muhammad's life using the earliest and most credible *Hadith*, notably Al-Tabari's *Tarikh* | History and Ibn Ishaq's *Sirat Rasul Allah* | Life of Allah's Messenger. Also, by citing the Torah and Prophets, he has conclusively demonstrated that Allah was invented in the 6th century CE and is not God, much less, Yahowah, the God of Abraham and Moses. If you want to know why fundamentalist Muslims commit 90% of the world's most heinous terrorist acts, these 5 volumes will answer your questions.

In his quest to resolve a puzzling prophetic anomaly, Craig began translating the text of the Dead Sea Scrolls. That endeavor led to the 3-volume series providing *An Introduction to God*, the 8 volumes of *Yada Yahowah*, the 5 books encouraging *Observations*, 3 exploring *Babel*, 5 for *Questioning Paul*, now *Twistianity*, and then to the 3 volumes devoted to *Coming Home*. Throughout, Mr. Winn has been committed to providing amplified translations, which are not only more accurate and complete, they are readily verified. As a result, he has been afforded

thousands of unique insights into the words Yahowah inspired, many of which are unheralded and profound.

Beyond his books, Craig Winn has been interviewed as an expert on religion, politics, and current events on over 5,000 talk radio programs and has hosted 5,000 more, leaving a vast quantity of archived shows from Shattering Myths to Yada Yah Radio. He currently produces a live podcast every Friday evening, where he discusses insights gleaned from his translations.

Mr. Winn is not a theologian, nor is he associated with any religious or political institution. He does not accept donations or receive financial backing from anyone. Everything he has written is shared freely online. Even his 35 printed books are offered without royalty.

Craig has devoted his life to exploring Yahowah's revelations. He enjoys God's company and is enriched by the experience. If you have an open mind and a desire to learn, you will enjoy his translations and insights.

He encourages readers to share his translations and resulting conclusions, albeit with two important caveats: 1) You may not use them to promote any religious, political, or conspiratorial agenda. And 2) You may not use them to incite or engage in a violent act. When it comes to exposing errant and counterproductive ideas, wield words wisely.

You may contact Craig at YadaYah.com. He enjoys constructive criticism and will engage with readers. But be forewarned: he is immune to religious idiocy and will not respond to threats or taunts. The YadaYah.com site provides links to his books, to Yada Yah Radio, to many of his audio archives, as well as to friends and forums.

Lastly, Craig has a bias and an agenda. He knows and respects Yahowah, and he has devoted his life to advancing God's primary objective: which is to call His people home.

BABEL

CHEMAH • VENOMOUS

Table of Contents:

| | | | |
|----|-------------------------------------|--|-----|
| 1 | <i>Tsowr</i> Tyre | <i>Upon this Rock I Crumble...</i> | 1 |
| 2 | <i>'El 'Any</i> My God | <i>Who do Yah Think You're Fooling?</i> | 51 |
| 3 | <i>Tanyin</i> Serpent | <i>Slithering Elsewhere...</i> | 81 |
| 4 | <i>Qadar</i> Growing Dark | <i>Can Anyone See?</i> | 137 |
| 5 | <i>Nadach</i> Driven Away | <i>God, Who Are You?</i> | 197 |
| 6 | <i>Chayl 'Etsem</i> Army of Bones | <i>Out of the Grave...</i> | 272 |
| 7 | <i>Ra'ah Gadowl</i> Great Reveal | <i>Feast of the Beast...</i> | 319 |
| 8 | <i>Galuwth</i> Carried Away | <i>Visions of Grandeur...</i> | 375 |
| 9 | <i>Hineh</i> Behold | <i>I Fell on My Face...</i> | 434 |
| 10 | <i>Mary</i> Rebellious | <i>Hail Mary, the Lord is with Thee...</i> | 467 |
| 11 | <i>Chodesh</i> Revisionist | <i>Opening the Gates of Hell...</i> | 521 |
| 12 | <i>Shebetym</i> Tribes | <i>Reallocation...</i> | 548 |

Upon this Rock I Crumble...

We are not the first to conclude that the Lord of Babel was a sexual predator based upon his degradation of Jewish women in Ezekiel 16 and 23. But otherwise, our journey up to this point has been through uncharted waters. That is about to change – at least somewhat. Scholars have long been aware that the predictions regarding Tyre were invalid. They even acknowledge that “Ezekiel” later apologizes for his mistake, affording Nebuchadnezzar Egypt as a consolation prize.

What theologians have all missed, however, is that the stories about Tyre do not belong. In the city’s actual history, there is nothing to tell which has any bearing on God’s people. So why destroy Tyre and then rebuild it? Why damn it and then praise it? Why is every aspect of both portrayals wrong? How is that even possible without errant intent? Why is Tyre’s annihilation at the hands of the Lord presented prior to the Lord’s lavish praise of the edifice he claims to have destroyed?

To provide a thoughtful answer to those questions, I am going to propose a novel solution. Now that the Lord of Babel has effectively demonized Jews, destroying their credibility while undermining their right to exist, he is ready to change people’s perceptions of him. And that is the role Tyre plays in Satan’s story.

Otherwise, it would be impossible to explain why the tyrant’s tirade against Tyre is followed by the Devil’s

glowing praise of the city. And yet, when viewed from the perspective of the Adversary, every misleading word serves a purpose, advancing the Lord's ultimate agenda. The edifice Satan must destroy such that it is possible for him to be perceived as the 'Lord God' is his designation as *ha Satan* | the Adversary. The hideousness of Tyre is, therefore, obliterated by Satan so that rising from its place is the most beautiful creature on Earth. This is a self-portrait of the author.

Without this unique perspective, the 26th and 27th chapters of Ezekiel are much ado about nothing. They are entirely invalid portrayals of an insignificant city isolated on a tiny rock with no meaningful interactions with Yisra'el after Dowd and Shalomoh. Without addressing why the damnation and resurrection of Tyre stain these pages, we are left with nothing more than a long errant rant and a systematic rebuke which is historically invalid.

Since the meaningless and maligned portrait of Tyre is followed by the superfluous and aggrandized depictions of the city on a rock, the story serves to flesh out Satan's intent. The Devil must shed his Adversary title to be perceived as God. And so, the fantastical fantasy portraying his obliteration of Tyre, literally wiping it off the face of the Earth, never to be seen again, represents what he must accomplish for *ha Satan* to be perceived as the Lord God of religion. This is why a picture emerges of an absurdly arrogant and gloriously beautiful city after its demise. This explains why the new Tyre is shown as universally adored and successful, as rich and powerful, pulling the strings which make the world go around.

Rising out of the heart of the sea, Tyre affords the Adversary a rock upon which to propose a reimaged identity. It is upon this rock that he will build his church. And while long-lived, surviving just as he intended for a score of centuries, the fable must fade for his ascension to occur. Satan knows that he is playing a losing hand, which

is why he has the world's leaders expressing such grief over his ultimate demise.

I must admit, this interpretation of Ezekiel 26 and 27 was not fully developed until the Lord of Babel overtly casts Tyre as himself in the 28th chapter. And since that profound revelation is nearly 50 pages hence, I wanted to share this insight with you, making what you are about to read relevant.

As we proceed, if one were inclined to believe Ezekiel and buy into the notion that this was the eleventh year of exile, why was there no mention of the influx of Jewish exiles the previous year? There would have been thousands of recent arrivals, many reunions, and stories to share and tell.

The reason that they were not included is because Ezekiel was a literary device, created by the author, and not an actual person. He was as much a slave in Babylon as Ahab was the captain of the Pequod chasing the White Whale.

It is in the eleventh year (*wa hayah ba 'ashtey 'asar shanah*) **in first of the month** (*ba 'echad la ha chodesh*) **a word** (*dabar*) **was** (*hayah*) **of This Is Not Him** (#^#!) **to me to say** (*'el 'any la 'amar*), (*Yachezq'el* / Ezekiel 26:1) **son of Adam** (*ben 'adam*), **because** (*ya'an*) **of that which** (*'asher*) **Tyre** (*Tsor* – Rock) **had said** (*'amar*) **over Jerusalem** (*'al Yaruwshalaim*), **aha** (*he'ach*), **the door** (*deleth*) **was broken** (*shabar*) **of the people** (*ha 'am*). **She was surrounded** (*sabab* – gone around to encircle) **for me** (*'el 'any*). **I will fill** (*male'*) **she was dried** (*chareb* – she became parched). (*Yachezq'el* / Ezekiel 26:2)

This is not a stellar start to the Devil's depiction of Tyre. Cities do not speak and, therefore, this is a contrived declaration. The door to Jerusalem was not broken. The walls had been breached during the previous year. And while the city had been surrounded, the author meant to say

that “the gates had been opened for me.” He just chose the wrong words for his imaginary conversation. This problem is exacerbated by *male*’ | filled and *chareb* | dried.

The implication was that Tyre was planning to get rich, cleaning up by looting Jerusalem following the Babylonian siege. However, Nebuchadnezzar had already stolen everything of value and burned the rest. And the Babylonians were a lingering threat to Tyre, so leaving the city undefended would have been suicidal. And had they foolishly pursued plunder, the attempted robbery of a previously looted and demolished bank wouldn’t have been a crime.

The Lord’s hysterical reaction to such contrived nonsense is embarrassing. This is especially true considering he threatened to stone the women of Jerusalem after raping them, then burn their homes before tossing them all into a pot to boil. If there is someone deserving of righteous indignation, it is the Lord God of religion.

Therefore (*la ken*), **thus said** (*kol ‘amar*) **my Lord** (*‘adony*), **This Is Not Him** (*#^#!*), **behold, I’m above you** (*hineh ‘any ‘al ‘ath*), **Tyre** (*Tsor – Rock*). **So I have lifted up** (*wa ‘alah – I have raised (hifil perfect)*) **over you** (*‘al ‘ath*) **many gentiles and large nations** (*gowym rab*) **as the sea** (*ka ha yam*) **lifts up** (*‘alah*) **for its rolling in a bowl** (*la gal huw’ – for that which heaps, ?, only used in Ezekiel in this form*). (*Yachezq’el / Ezekiel 26:3*)

“Above you,” indeed. That is the point. The Lord of Babel needs the faithful to believe that he has risen beyond Babylon and now stands above the edifice he wants to destroy.

Since explaining away the Lord’s propensity to brag about Nebuchadnezzar’s siege of the city has proven embarrassing, Christian apologists use this verse to suggest that the demise of Tyre would be an ongoing event since

there was but one man who can claim Tyre as a trophy – Alexander of Macedon in 332 BCE.

But what the Christian apologists fail to acknowledge is that *'alah* | I have lifted up was written using the perfect conjugation. This means that it was a completed action rather than one which would play out gradually over the centuries. Further, the reference to the city's vulnerability to the sea strongly suggests that the Lord was bragging about bringing down the city surrounded by water, not the coastal suburb.

Also, since we have been regaled with errant terminology, *gol* does not mean “waves.” Recognizing this form is unique to Ezekiel, since it appears to be based upon *gal* and the actionable root, *galal*, our choices are – “heap, bowl, roll, or dung.” In ancient Hebrew letters, it was scribed to show a foot walking away from the shepherd.

Still speaking of either the *gol* or *gowym*...

They will have destroyed (*wa shachath* – they will have devastated and rendered useless (piel perfect)) **the walls** (*chomah*) **of Tsor | Rock | Tyre (Tsor) and will have demolished and torn down** (*wa haras*) **her towers** (*migdal hy*). **And then, I will have scraped away** (*sachah*) **her dirt, dust, and rubble** (*'aphar hy*) **from her** (*min hy*). **I will have given her the gift** (*wa nathan 'eth hy*) **of a barren** (*tsachyach*) **rock** (*sela*). (*Yachezq'el* / Ezekiel 26:4)

Nebuchadnezzar II's siege of Tyre was waged from 586 to 573 BCE, which means that it would have been ongoing at the time of the Lord's threat. Contrary to Ezekiel's assessment, after 13 years of trying, the Babylonian king failed. He was not only unable to destroy the city's walls, his attempt at building a causeway across the sea was so unsuccessful he never reached them. Even Alexander, in his successful campaign, did not destroy the

walls – making only a small dent at the south end of the island.

There is only one extant historical record of the Babylonian engagement touted by Ezekiel. In it, the historian mentions provisions for “the king and his soldiers for their march against Tyre.” The reason nothing more is said is because kings don’t gloat over their failures.

Tyre was not destroyed. The Babylonians found the city’s defenses impenetrable. They did not tear the walls down because they never reached them.

The only notable towers pursuant to Tyre were siege towers constructed by Alexander. And even then, it was the defenders of Tyre who burned them both – not the other way around.

The city was never scraped clean and the dirt upon which the island was constructed has never been removed. Tyre is anything but barren. Every word of this is false – not just some of it – all of it.

The strong salt-laden winds, menacing currents, treacherous waves, and imposing walls adjacent to the sea make Tyre the last place a fisherman is going to clean, dry, or cast nets.

A ? (*mishtowach* – used only in Ezekiel, likely meaning to wash, rinse, overflow, or flood) **of nets** (*cherem*) **it will continue to be** (*hayah* – it is and will remain) **in the midst of the sea** (*ba tawek ha yam*) **because** (*ky*) **I, myself, had spoken** (*‘any dabar*), **prophetically declares** (*na’um*) **my Lord** (*‘adony*), **This Is Not Him** (*#^#!*).

And she will have been (*wa hayah*) **for plunder** (*baz*) **for the gentiles** (*la ha gowy*). (*Yachezq’el* / Ezekiel 26:5)

Tyre was never renowned for fishing or washing nets. And while the city is on a small island, less than 35 acres in size, and thus surrounded by water, it was not in the

middle of the sea. In fact, it is less than 300 strides from shore.

Further, Tyre was plundered, and even then, partially so, by one man, and his name was not Nebuchadnezzar. And even with Alexander, the cost of the siege in time, men, and material greatly exceeded the dwindling wealth of the city or the value of its residents when sold into slavery.

There is no indication that the Babylonians killed anyone during the 13-year siege. Tyre was resupplied by sea rather than over land. And as it would transpire, when the Greeks prevailed, they found that almost all of the women and children had been evacuated to Carthage. And, therefore, this is not accurate, either...

So, her daughters (*wa bath hy'*), **who, in the field** (*'asher ba ha sadeh*), **by the sword** (*ba ha chereb*), **will be killed** (*harag*). **Then they will have come to acknowledge** (*wa yada'*) **I am** (*'any*) **This Is Not Him** (*#^#!*). (*Yachezq'el* / Ezekiel 26:6)

Tyre's daughters were not killed by either Nebuchadnezzar or Alexander. The former never breached the walls and the women had been evacuated by Carthage prior to Alexander summoning a navy. Moreover, during the successful Macedonian attack, the report from the most credible resource, the Greco-Roman historian, Flavius Arrianus, suggests that of the remaining adult male residents, 30,000 were sold into slavery with 10,000 remaining in the city. Killing them would have been a waste of resources and defeated the purpose. Further, there wasn't a single person on either occasion who came to know or acknowledge Yahowah.

The standard for a prophet is no mistakes. Ezekiel is, therefore, the perfect false prophet.

The reason that I have scolded the Lord of Babel for crediting Nebuchadnezzar for the sack of Tyre should now be obvious...

Indeed, truthfully (*ky*), **thus said** (*koh 'amar*) **my Lord** (*'adony*), **This Is Not Him** (*#^^#!*), **behold, pay attention and notice that I will come** (*hineh 'any bow' – I will arrive and enter, returning (hifil participle)) to Tyre (*'el Tsor – to the Rock*), **Nebuchadnezzar** (*Nabuwkadre'tsar*), **Melek Babel | King of Confusion With the Lord** (*melek Babel – ruler of Babylon*) **from the north** (*min tsaphown*), **King of Kings** (*melek melek*), **with horse** (*ba suws*) **and with riders on chariots** (*wa ba rekeb*), **and with horsemen** (*wa ba parash*), **and a mob, a community** (*qahal – an assembly, throng, or horde*), **and many important people** (*wa 'am rab*). (*Yachezq'el / Ezekiel 26:7*)*

God was not there. He had no interest in this fight. Nebuchadnezzar had already arrived, and he came from the opposite direction. The 'King of Kings' title was first used by Cyrus who conquered Babylon. And someone speaking for Yahowah would only use this title when referring to *Dowd | David*.

Unless chariots float and horses turn their tails into propellers, they'd be as useless in attacking an island city like Tyre as would be feet on fish. There is a reason that navies avoid putting screen doors on submarines. Tactics which may prevail on land do not work at sea. So, Ezekiel is maintaining his perfect score. Or as Christian apologists would say: "Prophecy fulfilled."

Tyre was the mother of Carthage, the undisputed sovereign of the Mediterranean Sea. Since the island city was easier to resupply and defend without women and children, the Phoenicians would have done the same with Nebuchadnezzar as they did when facing Alexander. The women and children would have been evacuated.

Therefore, by repeating the mistake, the Lord is not helping his cause.

Your daughters (*bath 'ath*) in the pastures and fields (*ba ha sadeh*) with the sword (*ba ha chereb*) he will kill (*harag*). He will offer (*wa nathan*) over you (*'al 'ath*) siege works (*dayeq* – bulwarks and siege mounds) and he will have poured out (*shapak*) a siege ramp and elevated mound (*solalah* – an inclined and elevated ramp) over you (*'al 'ath*). And he will have stood up and established, raising up (*wa quwm*) over you (*'al 'ath*) shields (*tsinah* – a piercing hook, a barb, refreshing coolness, and a buckler). (*Yachezq'el* / Ezekiel 26:8)

Tyre was an impenetrable island fortress. There were no daughters in the fields. The little girls of Tyre were not struck down and killed by Babylonian swords. There were no siege works – no mounds or inclined ramps. Nothing was poured out. And there were no shields, hooks, barbs, cold air, or bucklers placed over the city. This is not just wrong, considering the object, it is moronic. Those who defend this lunacy should be embarrassed and held accountable. Ezekiel isn't just a false prophet, he is insane.

Neither Nebuchadnezzar nor Alexander was able to position battering rams anywhere near striking distance of the city's walls. And yet, the Lord of Babel pretends otherwise. (I wonder if he was a Progressive?)

And the blows, the physical impact (*wa mechy* – ?, only used in Ezekiel, thought to be from *machah* – to wipeout) of his battering ram (*qobel huw* – ?, only used this once in Ezekiel, and odd because the verb *qabal* means to choose and accept) he will offer as a gift (*nathan*) to your walls (*ba chowmah 'ath*). And your towers (*migdal 'ath*) he will tear down (*nathats*) with his swords (*ba chereb huw*). (*Yachezq'el* / Ezekiel 26:9)

The author of this 'prediction' is a complete ignoramus. There were no battering rams, no impact, and

no gifts. The walls which towered around the city were made of stone. Even if the chariots were boats and the horses were fish, and swords were wielded against the walls, all one would have heard is “clank” followed by an expletive.

And just when I was convinced that it couldn’t get worse...

From the multitude (*min shipha’ah*) **of his horses** (*suws huw’*), **he will cover you** (*kasah ‘ath*) **their soot** (*‘abaq hem* – their dust would be the secondary meaning) **from the noise** (*min qowl*) **of the horseman** (*parash* – war steed or rider, singular) **and vehicle wheel** (*galgal* – wagon wheel, singular), **and chariot rider** (*wa rekeb* – charioteer, singular), **they will shake** (*ra’ash* – they will sway) **your walls** (*chomah ‘ath*) **in entering** (*ba bow’*) **him in your gates** (*huw’ ba sa’ar*) **in the manner** (*ka*) **entrance** (*mabow’* – entryway, a noun not a verb) **a city** (*‘tyr*) **being divided** (*baqa’* – being split). (*Yachezq’el* / Ezekiel 26:10)

“His” is still addressing King Nebuchadnezzar, the only assailant named within this errant prophecy. He was attempting to besiege an island citadel which was only accessible by small craft through a protected harbor. Until horses learn to walk on water and chariots fly, they would have been a liability. There is no chance whatsoever that Nebuchadnezzar would have squandered the resources needed to support useless weapons.

There is no soot from horses nor dust from noisy riders. The prevailing wind is south to north, and the island is west of the shore, such that neither would have been a concern.

The multitude was comprised of three vehicles, all singular apparatus. Had they done wheelies or dressage, they wouldn’t have shaken anything, including the defenders’ confidence because no one brought horses into Tyre. Even Alexander failed to complete his causeway due

to the water depth approaching the city. And Tyre was not divided. So, Ezekiel is still running a perfect score: 0.

With the hoofs (*ba parsah*) of his stallions (*suws huw*'), he will trample (*ramas*) all of your streets ('*eth kol chuwt*s 'ath – every one of your public places). Your people ('*am* 'ath) with the sword (*ba ha chereb*) he will kill (*harag*). And your mighty memorial stones (*matsebah* 'oz 'ath) to the ground (*la ha 'erets*) will descend (*yarad*). (*Yachezq'el* / Ezekiel 26:11)

Having failed miserably, all Nebuchadnezzar got for his siege was some money from King Ba'al of Tyre to go away and leave them alone. Otherwise, they may have laughed themselves to death watching the boys teach their horses to swim.

There were no horses dancing in the streets, no swordplay, and no fallen memorial stones. To which the Christian apologists proclaimed, "Prophecy fulfilled."

They will plunder your riches (*wa shalal*) your wealth (*chayl* 'ath – your physical strength, ability, troops, and noble character) and they will have looted, carrying off (*wa bazaz*) your trading (*rakulah* 'ath – your exchanging money and merchandise). And they will have broken down and destroyed, demolishing (*haras*) your walls (*chomah* 'ath). Then your desire and treasure (*chemdah* 'ath – your hope, scribed as a noun rather than an adjective) houses (*beythy*) they will break and tear down (*natats*). And your stones (*wa 'eben* 'ath) and your trees (*wa 'ets* 'ath), even your dusty dirt (*wa 'aphar* 'ath) into the midst of the waters (*ba tawek maym*), they will place (*sym*). (*Yachezq'el* / Ezekiel 26:12)

Nebuchadnezzar and his men left without loot, trades, exchanges, or merchandise. And for the fourth time, the walls were not breached. The island houses may have been expensive, but they were not torn down. The stones

remained in place, no trees were uprooted, and dirt is no longer dust when placed in water.

My only question thus far is to wonder what someone in Tyre may have said or done to the author of Ezekiel to motivate him to squander his fledgling credibility on this stunningly stupid rampage. With Yisra'el long lost, with almost every Jew enslaved, and with Jerusalem in ashes, why is he so distraught over Tyre?

While Hezbollah may soon cripple all of Lebanon, until recently, Tyre was a vibrant city. And with Dowd being Yahowah's favored singer and lyricist, the Lord of Babel is like Allah when it comes to music and merriment.

So, I will have put an end to (*wa shabath*) roar and richness, the abundance and commotion, the bustle and noise (*hamown*) of your songs and singing (*shyry 'ath*), and the sound (*wa qowl*) of your zithers and lyres (*kinowr 'ath* – your stringed instruments) **will not be heard ever again (*lo' shama' 'owd*). (*Yachezq'el* / Ezekiel 26:13)**

Even with the love of his life, the ultimate Babylonian enslaver and city wrecker, his King of Kings, the Lord of Babel was as impotent as he would later be with Paul and then Muhammad. And the music played on.

In his next errant statement, using *nathan* | giving a gift to describe the intended annihilation of a city is macabre. Creating a made-up word, *tsachach*, to depict his desired result – which was for everything, including the people, to be scraped into the sea such that the rock beneath the city glowed – is psychotic. And to have repeated the delusion of the nets with another contrived word, *mishtowach*, is just as weird.

However, it's what follows that I find intriguing. After deliberately using *'ath*, feminine singular for you throughout this rant, including twice at the beginning of the

verse, the verb *hayah* was written as masculine singular, which means that the Lord is now speaking to the rock. Further, in the imperative conjugation, the verb speaks of ongoing existence. But then, immediately following the verb, the Lord negated *banah*, to say: she will not build or rebuild.

And I will have given the gift (*wa nathan*) **for you of** ? ('*ath la tsachach* – perhaps aglow, a noun used only this once in Ezekiel) **rock** (*tsela* ') **of** ? (*mishtowach* – used only in Ezekiel, likely from a root meaning to wash, rinse, overflow, or flood) **of nets** (*cherem*).

You will be (*hayah* – you (masculine singular) will exist (qal imperfect second-person masculine singular – you, sir, will actually and continually be)), **she will not build** (*lo' banah* – she will not rebuild or develop (nifal imperfect third-person feminine singular – she will not carry out construction nor will she benefit from building for an ongoing basis)) **going forward ever again** ('*owd*), **because, indeed** (*ky*), **I** ('*any*), **This Is Not Him** (#^#!), **I had spoken** (*dabar* – I had expressed in words (piel perfect first-person singular)) **utterance** (*na'um* – announcement, written as a noun), **my Lord** ('*adony* – my master and owner, the one who possesses and controls me), **This Is Not Him** (#^#!). (*Yachezq'el* / Ezekiel 26:14)

Tabling the deplorable writing quality for a moment, the island upon which Tyre resides has never been scraped clean down to the barren rock. It is not conducive to net play. And while it was not damaged during Nebuchadnezzar's failed siege, the relatively small portion of the city Alexander razed in rage was restored and exists today. This, by itself, is absolute proof that the Book of Ezekiel was not inspired by Yahowah, no matter how desperate the Lord is to claim otherwise.

Thus said (*koh 'amar*) **my Lord** ('*adony* – my master and owner, the one who possesses and controls me), **This**

Is Not Him (#^#!), **to Tyre** (*Tsor* – Rock) **will not** (*ha lo* ') **from the sound** (*min qowl*) **of your downfall** (*mapleth 'ath* – of your destruction and fall) **with groaning in pain** (*ba 'anaq* – with crying) **of the pierced and fatally wounded** (*chalal* – of the slain who are dead and have been defiled) **in being killed** (*ba harag*), **slaughtered** (*hareg*) **in your midst** (*ba tawek 'ath*) **shake** (*ra'ash* – quake, tremble, and sway (qal imperfect third-person masculine plural)) **the islands** (*ha 'iyyim*). (*Yachezq'el* / Ezekiel 26:15)

The Lord is mistaken. There was no downfall. No one was pierced with his sword. The dead make no sound. There was no slaughter. There is only one island. And it did not shake. And the Christians declared, 'Prophecy fulfilled.'

These are very peculiar, very personal, and factually inaccurate statements. There was only one king residing over Tyre during the siege, Ithobaal III. He died either of old age or boredom and was succeeded by King Baal II. He paid the Babylonians to go away and leave him alone, and they did.

And then will have descended (*wa yarad*) **from upon their thrones** (*min 'al kise'owthm hem*) **all of the elevated rulers** (*kol nasy* ') **of the sea** (*ha yam*) **and have removed** (*wa suwr*) **their robes** (*ma'yl hem*) **and their garments** (*wa 'eth beged hem*) **associated with human trafficking** (*riqmah* – used elsewhere to speak of captive virgins destined to being raped by their abductors), **being stripped** (*pashat*) **trembling in fear** (*charadah*).

They will dress (*labash*) **on the ground** (*'al ha 'erets*), **they will sit and dwell** (*yashab*), **and they will tremble in fear, shuddering and shaking** (*wa charad*), **instantly and continually** (*la rega* ' – in the moment and for the duration). **And they would have been devastated and desolated** (*wa shamem* – they were destitute and

ravaged (qal perfect third-person masculine plural)) **over you** (*'al 'ath*). (*Yachezq'el* / Ezekiel 26:16)

There was one throne and one leader over Tyre, not many. The ruler of the sea did not make a surprise appearance unless Poseidon (Yamm to the Phoenicians) and the Lord were on speaking terms. There was no disrobing, no matter how much Satan seems to enjoy stripping. It was a strikeout on human trafficking, wallowing in the dirt, trembling in fear, and devastation and desolation.

While Nebuchadnezzar is the only perpetrator listed in Ezekiel's crusade against Tyre, 250 years thereafter when Alexander succeeded, he pardoned King Azemilcus and the city's nobility, as well as all of the priests. Therefore, no matter how one reads or reinterprets this text such that it includes the Greeks, the prophecy is still wrong.

So, how many lies must the god of Judaism, Christianity, and Islam tell before believers realize that he has disqualified himself as God? How many psychotic and sadistic statements does the god of Judaism, Christianity, and Islam have to make before the faithful correctly identify the speaker as Satan? And how many tortured interpretations of this text will theologians have to make before the religious recognize that they are being played for fools?

While the most demonic and sadistic chapters of Ezekiel are now past, this is the most deceitful. And it continues...

They will have lifted up (*wa nasa'*) **over you** (*'al 'ath*) **a funeral dirge** (*qynah*) **and will have said** (*wa 'amar*) **to you** (*la 'ath*), **how were you destroyed and exterminated** (*'ek 'abad* – why were you annihilated) **inhabited** (*yashab* – sitting down, dwelling, and remaining) **out of the sea** (*min yam*) **the city** (*ha 'iyr*), **the praised and extolled** (*ha halal* – the foolish and boastful)

who were (*‘asher hayah*) **militarily strong, vocally loud, especially powerful, and exceedingly harsh** (*chazaq*) **in the sea** (*ba ha yam*), **she** (*hy’*), **and those dwelling** (*wa yashab*) **of her** (*hy’*) **who** (*‘asher*) **had given** (*nathan*) **their terror** (*chithyth hem*) **to all of those inhabiting her** (*la kol yashab hy’*)? (*Yachezq’el* / Ezekiel 26:17)

Since the dead do not talk, and the sane do not question them, we can safely conclude that this question was falsely projected on the Tyrians. However, history is clear – few if any died during the failed Babylonian siege. And if we believe the most credible source of information regarding Alexander’s conquests, some 80% of the city’s population survived such that there was no annihilation or extermination of the inhabitants.

The Tyrians did not come from the sea, they were not particularly boastful, and they were neither militarily strong nor particularly loud. And terror was not the favored tactic, nor were the majority of inhabitants, much less all, terrorized.

Although the numbers were typically exaggerated to make kings appear grand, it was said by Lucius Flavius Arrianus that the military garrison of 6,000 men who had so effectively thwarted the Macedonian general’s intentions were killed. In addition, Alexander’s most famed historian would have us believe that, after pardoning all of the leadership, 2,000 Tyrians were crucified on the beach for their role in having killed Greek POWs on the walls of the city in front of the attackers. Again, while likely exaggerated by Arrianus, 10,000 civilians were left in the city while 30,000 were taken as slaves. The latter assessment is particularly incredulous since Alexander was headed south and would not have had a market for them. Moreover, Carthage took credit for having evacuated all of the women and children.

Our resource, the aforementioned Greek historian, philosopher, politician, and general during the Roman period, Flavius Arrianus, was born around 90 CE and died sometime after 150 CE. His *Anabasis of Alexander* is considered the best resource on the campaigns of Alexander the Great, even though their lives were separated by over 400 years. His tutelage in military tactics endeared him to one of the vilest men in human history – Emperor Hadrian. They bonded in 126 CE, immediately prior to his destruction of Judea. The Emperor of Death appointed Arrianus to the Roman Senate and afforded him the command of a Legion, which he deployed in the aftermath of quelling the Bar Kokhba Revolt.

Now, at this moment (*'atah*), **be terrorized** (*chithyth*) **of the islands** (*ha 'iyyim* – the isles) **day** (*yowm*) **of your downfall** (*maphleth 'ath* – of your carcass overthrown). **So, they having been terrified and bewildered in agony** (*wa bahal*) **the islands** (*ha 'iyyim*) **which in the sea** (*'asher ba ha yam*) **from coming out of you** (*min yatsa' 'ath*). (*Yachezq'el* / Ezekiel 26:18)

There were no terrorists. There was only one island. It did not fall. No one apart from the Lord and his prophet was bewildered, although we are in agony reading this.

But let's be clear – no one is this unlucky. In playing truth or dare, eventually someone is going to provide an accurate response. A tossed coin will not go from shekel to slug while midair a hundred times in succession. This long list of false claims cannot be perchance. It is deliberate. Satan is proving his point, that religious humans are so gullible, so ignorant and irrational, they are not only beneath him, they are not worthy of a relationship with God. And that is the lesson being proclaimed to deaf ears in Ezekiel 26.

Staying on script, the Lord opines...

Indeed, thus said (*ky koh 'amar*) **my Lord** (*'adony* – my master and owner, the one who possesses and controls me), **This Is Not Him** (*#^#*!), **by a gift of mine** (*ba nathan 'any*) **with you** (*'eth 'ath*) **a city** (*'iy*) **dried up and desolate** (*chareb* – devastated and lifeless), **like the cities** (*ka ha 'iyrym*) **which** (*'asher*) **are not inhabited** (*lo' yashab*) **in going over and above you** (*ba 'alah 'al 'ath*) **with a deep deluge of dark, inaccessible, and inexhaustible ocean water** (*tahowm* – the primeval ocean and abyss of the depth of the sea) **and cover you to conceal you** (*wa kasah 'ath*), **the waters** (*ha maym*) **of the many** (*ha rab* – of the great multitudes and abundance). (*Yachezq'el* / Ezekiel 26:19)

This is contradictory. Tyre could not have been both *chareb* | dry and also be *tahowm* | swallowed by the sea. And in reality, it was neither. Moreover, it was not and is not uninhabited. So, unless to claim credit for the notion of a lost city swallowed by the ocean like Atlantis, why make such an inaccurate statement?

To his credit, Satan has returned to his wheelhouse for this next little ditty, so he'll either get this one right or prove my previous point.

Then, I will have descended, coming down for you (*yarad 'ath* – I will have gone down to you, doing what was required to have brought you down (hifil perfect first-person singular)) **with those who will descend** (*'eth yarad* – with those who come down (qal participle masculine plural construct)) **to the pit** (*bowr* – to the prison and abode of those who have passed away), **to the people who live forever** (*'el 'am 'owlam* – to the family of old who exist eternally).

I have caused you to dwell and remain (*yashab 'ath*) **in the deepest depths of realm below** (*ba 'erets tachthy* – in the lowest region), **like the destroyed and depopulated desolation** (*ka charbah*) **of old and forevermore** (*min*

'owlam) with those who descend, going down ('eth yarad) to the pit (bowr – to the dungeon and prison) so that (la ma'an) you will not be inhabited (lo' yashab).

Then I will have given (wa nathan) something beautiful, that which is valuable and glorious (tsaby) to the realm of the living (ba 'erets chayym). (Yachezq'el / Ezekiel 26:20)

This is better, but still not accurate. The pit has a name, one of which Satan is well aware. He is not only the Lord of She'owl, he uses the title in the 31st chapter of Ezekiel, proving that he knows the name. And while he will be incarcerated there, the Lord does not have discretion over who will join him. Also, while incarceration is eternal, there would be no correlation between souls in She'owl and Tyre being forever uninhabited – of which he was obviously wrong.

While the Lord did not make Tyre uninhabitable, when the overtly religious and political are finally quarantined, the land of the living will be more attractive. However, very few of Tyre's 40,000 residents back in the day, or even the 60,000 who call the city home today, will have punched their tickets to She'owl. It requires a special kind of bad, similar to the Lord of Babel and his associate, Ezekiel, to earn and deserve eternal incarceration away from God's people.

Should you be curious, Flavius Arrianus would have us believe that Alexander attacked Tyre rather than bypassing it en route to Egypt because they wouldn't let him worship Hercules in the Temple of Melqart. The Greeks considered them to be the same god under different names.

Melqart was part of the Phoenician and, thus, Punic trinity. He was the Son of 'El | God and revered as Ba'al | Lord. And as would be the case with Christianity, he was

the child of Astarte, the basis of Easter, the Queen of Heaven and Mother of God.

Melqart, which means “King of the City,” was the Ruler of the Underworld and Protector of the Universe. He was similar to Jesus with his annual death and resurrection projected upon the winter solstice and vernal equinox. He is even shown holding an Ankh, which is a cross. It is Melqart as Ba'al whom 'Elyah exposed and condemned.

The Greek historian, Herodotus, circa 484 to 425 BCE, spoke of visiting the Temple of Ba'al / Melqart, whom he refers to as Hercules, and he waxes poetic about its extravagance. Upon his inquiry regarding the city's age, the residents attested that it dated back to 2700 BCE and had been occupied consistently over that time. As such, the Lord's claims are refuted by the “Father of History.”

In the concluding line of the 26th chapter, the Lord of Babel continued to lie to the Devil's Advocate...

Calamitous terror and sudden destruction (*ballahah*) **I will give** (*nathan*) **to you** (*'ath*). **So, you will be negated, no longer existing** (*wa 'ayin 'ath*).

You will be sought (*wa baqash* – you will be investigated and searched (pual imperfect second-person feminine singular)) **and never found, ever again throughout eternity** (*wa lo' matsu' owd la 'owlam* – and not ever discovered, remaining unknown forevermore), **declaration** (*na'um*) **my Lord** (*'adony*), **This Is Not Him** (*#^#*). (*Yachezq'el* / Ezekiel 26:21)

That which began dishonestly ended the same way. Nebuchadnezzar's siege lasted 13 years. There was nothing sudden about it. Tyre was not negated. The city endures. It is not sought because its existence and location are well-known. The absurd notion that Tyre cannot be found is so ridiculous that it takes a person of faith to believe that this was spoken by God.

Contrary to the testimony of the Lord of Babel, Tyre is one of the oldest continually inhabited cities in the world. And while no one is going to accuse Christian apologists of making informed and rational arguments, the Lord's claim of Tyre's demise and eternal disappearance is undermined in their own book. While the assertion was obviously false, Matthew 15:21 reads, "Then Jesus went thence, and departed to the coast of Tyre and Sidon." Oops.

Not one single statement in the whole of Ezekiel 26 was true. It is less credible than the Quran – and that is saying something. I think we can end all speculation on Ezekiel's prophetic credentials. And so, the Christians proclaimed, "And it was fulfilled."



In the first nine verses of the 27th chapter, the Lord of Babel tries his hand at poetry, gushing over Tyre, not remembering that he obliterated the city and promised that it would never be found in his just-concluded rant. It is all fluff and no substance – although, it is all fairly remarkable for a city now lost under the sea.

The bare rock of the supposedly submerged and never rebuilt city continued to draw Satan's attention.

And is a word (*wa hayah dabar*) **of This Is Not Him** (#^#!) **to me to say** ('*el 'any la 'amar*), (*Yachezq'el* / Ezekiel 27:1) **and you, son of man** (*wa 'atah ben 'adam*), **you must lift up over Tyre** (*nasa' 'al Tsor*) **a funeral dirge** (*qyrah*), (*Yachezq'el* / Ezekiel 27:2) **and have said to Tyre** (*wa 'amar la Tsowr* (spelled differently)), **the one inhabiting** (*ha yashab*) **on the entrances** ('*al mabow*') **to sea** (*yam*), **merchant trader** (*rokel*) **of the peoples** (*ha 'amym*) **to many islands** ('*el 'iyyim rab*), **thus said my Lord** (*koh 'amar 'adony*), **This Is Not Him** (#^#!), **Tyre**

(Tsowr), you, yourself, have said ('ath 'amar), I am perfect, totally and entirely beautiful ('any kalyl yophy). (Yachezq 'el / Ezekiel 27:3)

The ten tribes comprising Yisra'el are lost in the outback of what was the periphery of Assyria. The surviving remnant of Yahuwdah is now enslaved in Babylon. Israel has been destroyed, as have Judah and Jerusalem. The Chosen People are within a breath of extinction. And yet, the Lord of Babel remains preoccupied with a tiny island off the coast of southern Lebanon.

Tyre was of no value to anyone. It was not a port city or a major trading partner with Mediterranean nations. The city had a tiny harbor which was inconveniently located offshore. If not for their enormous egos, and a chance to prove that their swords were longer than others, Nebuchadnezzar and Alexander would have passed it by.

When dialogue such as this is projected upon a group of people, it is never true. It is a rhetorical device designed to suggest that the Lord was right in wanting to destroy them. But in this case, there was no one in Tyre who was waltzing around the island claiming that it was perfect – the paradigm of beauty. There were many far more attractive places. Life on the rock would have been difficult. And that is why the most adventurous of the Tyrians found more fertile ground along the Mediterranean coast of northern Africa and founded Carthage. And it was Carthage that served as the merchant of the world – not unlike America.

The rock did not have borders and it was not in the heart of the sea but, instead, just offshore. No one is going to mistake Tyre for Crete or Phoenicians for the Minoans.

In the heart of the seas (ba leb yamym), your territorial borders (gebuwl 'ath), your builders (banah 'ath) perfected (kalal) your beauty (yophy). (Yachezq 'el / Ezekiel 27:4)

First (*barowsh*) **from Senir** (*Shaniyr* – the Amorite name of a barren, treeless mountain near Mt. Hermon at the extreme northern border of Lebanon), **they had built** (*banah*) **for you** (*la ‘ath*) **all of the glistening stone and metal tablets, shining tables, and shimmering boards** (*‘eth kol luwach*). **Cedar** (*‘erez*) **from Lebanon** (*Labanown*) **they had taken** (*laqach*) **for making a mast** (*la ‘asah toren*) **on you** (*‘al ‘ath*). (*Yachezq’el* / Ezekiel 27:5)

We were introduced to *luwach* in the Towrah. Yahowah etched the Ten Statements on *luwach* | stone tablets. So, it’s an odd choice used in reference to builders, firs, cedars, and faraway mountains. Even stranger, most of Senir is above the tree line, and at the far extreme of the country, it would be of last resort. And since there was only one of them, it must have been a really big mast.

Even if we were to accept this nonsense as credible, what’s the point? Since it was allegedly destroyed in the previous chapter, why is the Lord waxing poetic about such things?

Large trees (*‘alownym*) **from Bashan** (*Bashan*) **they had made** (*‘asah*) **your oars ?** (*mashowt ‘ath* – used only in Ezekiel, to question going to and fro). **Your frames and planks** (*qeresh ‘ath*) **they had made** (*‘asah*) **of tooth** (*shen* – of ivory), **daughter** (*bath*) **of Ashers** (*‘Ashurym* – Ashurites ?, used only this once in Ezekiel) **from the islands** (*min ‘iyyim*) **of Cyprus** (*Kityym*). (*Yachezq’el* / Ezekiel 27:6)

Ancient Bashan is bordered on the west by the Golan Heights. It was part of the Amorite kingdom and then conquered by Moses during the *Yatsa’* | Exodus when their king, Og, came out against God’s people. It was later given to Manasseh. In the 9th century, it was captured by King Hazael of Syria, but then reclaimed by Jehoash of Israel.

While too insignificant to warrant a mention, the area was absorbed by the Assyrians and then claimed by the Babylonians. So, while there were some oaks in her forests, the region known for its grain would not have been able to supply Tyre at this time because the territory was controlled by their foes. But that's not a problem since no one knows what a *mashowt* might be. Most guess oars, but it could be anything that moves.

Continuing to mumble rather than impress, planks and frames are not made from a tooth. I rather doubt that the daughters of Ashers, should such ladies exist, are gumming their food. And if by '*Ashurym*, Ezekiel was addressing the tribe of Asher, then they were not in Cyprus.

Linen (*shesh*) **with ?** (*ba riqmah* – used outside of Ezekiel when men are engaged in sexually exploiting enslaved women, sometimes rendered embroidered in variegated colors) **from Egypt** (*min Mitsraym*) **was** (*hayah*) **your ?** (*miphras 'ath* – only used in Ezekiel, possibly questionable spreading) **to be** (*la hayah*) **for you for a bluish banner** (*la 'ath la nes takelet*) **and purple** (*wa 'argaman*) **from the islands** (*min 'iyyim*) **of Elishah ?** (*Elyshah* – of foreign origin only used in Ezekiel) **was** (*hayah*) **your awning** (*makaseh 'ath* – your covering or layer of fat). (*Yachezq'el* / Ezekiel 27:7)

Since the Phoenicians were master weavers, the linen thread may have come from Egypt, but not the cloth. This renders *riqmah* impossible to translate since it would not apply to thread. Should *miphras* have been intended to mean “sails,” they would never have been embroidered. And if the intent were to say “variegated colors,” the dyes would not have come from Egypt but, instead, from the sea around Tyre.

There are no islands of Elishah. Moreover, the colors of banners or awnings are not relevant. And the propensity of Ezekiel's Lord to make up words demonstrates that he

does not have command of the Hebrew language. As such, he is not Yahowah.

In reality, nothing the Lord of Babel has conveyed in this chapter has been of value. Blabbering for the sake of blabbering does not a God make.

Inhabiting (*yashab*) **Sidon** (*Tsydown*) **and Arvad** (*wa 'Arwad* – ?, only used in Ezekiel and scarcely known otherwise) **were wandering roamers** (*shuwth* – malicious maligners and random movers) **for you** (*la 'ath*). **Your wise and shrewd** (*chakam 'ath* – your skilled and learned), **Tyre** (*Tsowr*), **they were in you** (*hayah ba 'ath*), **they your seamen** (*hem chobel 'ath*). (*Yachezq'el* / Ezekiel 27:8)

Since *yashab* was written as a verb, those inhabiting Sidon or Arvad would be neither wandering roamers nor in Tyre. And speaking of Arvad, should it have existed as a tiny rock island, it would have been 30 miles up the coast of Tripolis. It had no relevance to Yisra'el, and it would have been too small to supply roamers or maligners. Regarding the wise and shrewd in you as your seamen, I'm not learned enough to render a sensible conclusion.

Elders (*zaqen*) **of Gebal** (*Gabal* – ?, only used in Ezekiel) **and her shrewd and skilled** (*wa chakam hy*) **were in you** (*hayah ba 'ath*) **harshly hardening** (*chazaq*) **your breaches and seams** (*bedeq 'ath* – your fissures and leaks).

All of the ships (*kol 'onyah*) **of the sea** (*ha yam*) **and their vanishing salts** (*wa melach hem* – only used once apart from Ezekiel with the implication of a mariner, also known as an old salt) **were in you** (*hayah ba 'ath*) **to make a pledge, put up a mortgage, or make a bargain** (*'arab* – to barter and mingle) **for your wares** (*ma'arab 'ath* – merchandise; from *mah* – to question and *'arab* – a pledge). (*Yachezq'el* / Ezekiel 27:9)

Since no one has ever heard of Gebal, the apologists tell us that Ezekiel was confused and meant to say Biblos. If so, the residents were experts in papyrus, not leak prevention. But no matter because no one messed with the seams of Phoenician ships. They were uniquely skilled in using tenons to join planks together. Their system of hammering dowels through drilled holes is known as pegged mortise-and-tenon joinery today. And since this was the most valued and protected Phoenician specialty, the seams were not hardened by the elders of Gebal. The Lord should have known better.

The harbor in Tyre was tiny, and the navy of Carthage was much larger. So, all of the ships of the sea were not in Tyre. Further, the old salts knew how to sail, not bargain or mingle.

Therefore, over the course of three chapters, we have gone from sadistically boiling Jews alive to being wrong about every prophecy pursuant to Tyre and now to pure absurdity. So, we should not be surprised that the Lord of Babel trips on his tongue yet again. Evidently forgetting that Tyre was Phoenician, and that the Persian Empire would not exist until Cyrus conquered Babylon in October 539 BCE, now, in what was purported to be 586 BCE, the Lord jumps the gun...

Persia (*Paras*) and Ludim (*wa Luwd*) and Libya (*wa Puwt*) were in your army (*hayah ba chayl 'ath*), your men of war (*'iysh milchamah 'ath*). They hung (*thalah*) shield and helmet (*magen wa kowba'*) with you (*ba 'ath*). They, themselves, provided your splendor, glory, and adornment (*hem nathan 'ath*). (*Yachezq'el* / Ezekiel 27:10)

Tyre employed a protective garrison of seamen who were Phoenician and Carthaginian sailors, not an army. Behind the sheer walls along the sea and in their boats, helmets and shields would have been liabilities. And

obviously, circa 585 BCE, there were no Persians among her defenders.

As for Luwds, virtually nothing is known of them. It is assumed that they may have been Africans, but that is just a guess.

Libyans would also be unlikely, since Carthage was in the vicinity and would have been the best choice. Having been founded by Tyre, and now the Mediterranean's leading superpower, Carthage's navy was just what the island city needed for resupply and protection.

Calling soldiers ornaments is tripe. In fact, this entire conversation is inappropriate and petty.

Sons (ben) of Arvad ('*Arwad* – ?, only used in Ezekiel) **and Helech** (*Chayil* – ?, only used in Ezekiel as a name) **on your walls** ('*al chowmah* 'ath) **all around, surrounding on all sides** (*sabyb*), **and (wa) Gamad** (*Gamadym* – ?, only used in Ezekiel as a name) **were** (*hayah*) **in your towers** (*ba Migdal* 'ath). **Their shields they hung** (*shelet talah*) **on your walls** ('*al chowmah* 'ath) **surrounding them** (*sabyb hem*). **They bring to perfection and complete** (*kalal* – only used this once in Ezekiel) **your beauty** (*yophy* 'ath). (*Yachezq'el* / Ezekiel 27:11)

There were no towns or regions named Chayil or Gamad. And while there is the possibility that an island called Arada may have existed, as it is mentioned in passing in the Tell-el-Amarna tablets, nothing is known of it, making the mention superfluous. If true, it is meaningless. If not, then it is also irrelevant because it pales in comparison to the grotesque inaccuracies found throughout the previous chapter.

The issue here is that, while the entire 26th chapter was errant prophetically, the introductory statements found within the 27th chapter are wrong because they are not prophetic. There is no reason to lie about the town or its

fate. Tyre was irrelevant to Yahuwdym, and it would remain so. The Lord's fixation on it serves only as a window into the demons which haunt the author.

In the writings of actual prophets, Yisra'el is all that really matters. They are admonished and encouraged as a Father would raise a son. Gowym enter the conversation only when supporting, misleading, or abusing Yisra'el – or influencing the circumstances around them during the Last Days. And in this light, prophecy is always painted to draw our attention to the reconciliation, not the obliteration, of God's people.

The best example of this is in the Book of Isaiah. The influence of the modern manifestations of Babylon, Philistia, Moab, and Edom are discussed along with how the events each influence play out in Syria, Egypt, Arabia, and Lebanon. Tyre, which is in Lebanon, is then mentioned in association with the ships of Tarshish in *Yasha'yah* | Isaiah 23. These ships represent the US Navy – a conclusion drawn from the similarity between ancient Carthage and the United States militarily and economically. The mercantile nature of America's economic prowess, particularly the nation's business dealings with Egypt, Sidon (representing Lebanon), and Cypress are mentioned in the prophecy. This is because of the influence each will have on Israel as a result of the shared and disputed offshore gas fields which overlap their international boundaries. Then *Yasha'yah* proclaims Yisra'el's deliverance.

That is the proper way to present prophecy. Lamenting on Tyre's beauty, borders, and builders, or the composition of her planks, masts, oars, sails, and awnings is not. Nor is addressing the origin of her rowers, shrewd fellows, seamen, planksters, or bargainers.

Stupid is as stupid says...

Tarshish (*Tarshysh*) **merchant** (*socher* – traffic, using the noun form of the verb *sachar* – to go around) **of you** (*‘ath*) **from** (*min*) **many or great** (*rab*) **every** (*kol*) **wealth** (*hown*) **in** (*ba*) **silver** (*keseeph*), **iron ore** (*barzel*), **tin** (*badyl*), **and lead** (*‘opereth*) **they had offered** (*nathan*) **of your goods** (*‘izbownym ‘ath*). (*Yachezq’el* / Ezekiel 27:12)

Tyre was too tiny and isolated to mine, refine, or trade in iron, tin, or lead. Those were the specialties of the Carthaginians who had become masters of the Mediterranean by this time. Further, the Carthaginians traded with Tyre, not because of her wealth, but because they were both Punic people.

Since so much has been said of Tyre by Ezekiel’s Lord which is incorrect, let’s pause a moment to consider the history of the island. Tyre, alongside her larger and more prosperous neighbor, Sidon, was Phoenician. They were noted for innovations in shipbuilding, navigation, and trade. Due to the limited space on the island, Tyrians became skilled in constructing multi-level buildings using wood and stone – which is why Kings Dowd and Shalomoh solicited their help in sourcing craftsmen and materials for Yahowah’s Temple.

During the 11th and 10th centuries BCE, King Hiram of Tyre was also effective in squelching Philistine pirates and was noted for building secure warehouses for the storage of valuable goods. And it was during this time that Tyre is said to have founded Carthage.

Tyre is mentioned by Yahowah’s prophets for a couple of reasons. In the beginning, and during Dowd’s day, they were helpful, providing access to the resources and engineering expertise needed for Yisra’el to construct Yahowah’s Home. Then during the 9th century BCE, they were notoriously destructive with the marriage of Jezebel, from the royal Tyrian family, with Yisra’elite King ‘Ahab.

As a result, Ba'al and 'Asherah, as the Lord God and Queen of Heaven and Mother of God, became the favored deities of Israel. This would antagonize Yahowah, causing His disdain for 'Ahab and the Northern Kingdom of Yisra'el, their capital in Samaria, along with the Jezreel Valley. And this is what led to the showdown between the 850 pagan prophets and 'ElYah.

During the rise of the Assyrian Empire, tiny Tyre survived, and even thrived, by paying what amounted to an administrative tax to the Assyrians as they developed their sovereignty over Phoenicia. As an island dependent upon access to food and trade, Tyre benefited by doing business with Asia Minor's tyrannical overlord. However, since tyrants don't like sharing, circa 730 BCE, the infamous Tiglath-Pileser III demanded far greater tribute from King Hiram II while also prohibiting trade to the south, thus excluding Israel and Egypt. Demanding even more, his successor, Shalmaneser V, besieged Tyre with the cooperation of fellow Phoenicians. His five-year campaign from 725 to 720 BCE failed.

Not learning the lesson history was teaching, Sennacherib, the king of Assyria from 705 to 681 BCE, was also thwarted in his attempts at taking Tyre. Although, he was successful in isolating Tyre such that its sovereignty ended at the island's walls.

Not very neighborly, Tyrian King Ba'al I betrayed Sidon and suppressed a revolt circa 675 BCE on behalf of the Assyrian Empire. As a reward, Tyre, which is just 15 miles north of Israel, was given temporary custodianship over the coast of what had been the Northern Kingdom of Israel. However, the Assyrian King Esarhaddon revoked the privilege when Tyre formed an alliance with Egypt. Then his successor, Asurbanipal, completely curtailed all claims Tyre had to the mainland, leaving the island isolated by 650 BCE.

In the vacuum of power fostered by the fall of the Assyrian Empire in 612 BCE, Tyre became independent and prospered. The respite was brief, however, because the aforementioned Nebuchadnezzar II began his military conquests of the Levant in 605 BCE. It was then that the Tyrians allied with Egypt, Judah, Edom, and Moab. However, by 597, the alliance failed as Nebuchadnezzar attacked each of Tyre's allies.

Following the ransacking and enslavement of Judah in 586 BCE, the Babylonians began their failed siege against Tyre. And while the city on the rock survived the assault, contrary to the claims made by Ezekiel's Lord, Tyre lost its luster and shriveled economically with its ability to trade severely constrained. Tyre of this era bore no resemblance to the perfect beauty Ezekiel's Lord is now describing.

As a result, neighboring sister city and rival, Sidon, gained the upper hand in trade and prospered at Tyre's expense. Thereupon, the city was relegated to harvesting purple dye from murex shellfish to eke out a living over the next two, very quiet and subdued centuries.

The next we hear of Tyre, we discover that the Prince of Cyprus, Evagoras, while leading a revolt against the Persians, came to occupy Tyre in their joint defense. However, with the city on a rock no longer sufficiently prosperous to warrant the cost of occupation, after ten years, the Cypriots left Tyre which returned to Persian control.

Whether powerless, spineless, or just greedy, Tyre abstained during Sidon's insurgency against Persia in 352 BCE. And with the larger, superior, port city destroyed, having burned itself to the ground rather than serve as a tool for the occupation, Tyre benefited somewhat from increased trade. The uptick in prosperity was short-lived. After his victory over Persian King Darius III in 333 BCE at the Granicus and Issus rivers, Alexander the Great

moved his armies south. And even while extracting tribute from the coastal Phoenician city-states along the way, most welcomed him with open arms. They had grown weary of Assyrian, Babylonian, and now Persian domination. All but one city genuflected, showering praise on the man who had bested the Persians. It was Tyre which adamantly refused. And this was the actual reason the egomaniacal Alexander couldn't just walk away and get on with the business of pursuing his white whale.

The Macedonian's siege of Tyre was personal and the justifications were mere excuses. Tyre offered Alexander nothing other than the satisfaction of accomplishing what others, including the legendary Shalmaneser and Nebuchadnezzar, had failed to achieve.

As legend has it, Tyre's King Azemilcus was at sea with the Persian fleet when Alexander arrived in 332 BCE. Miffed by the alliance with his adversary, and likely distraught over the size of the Persian fleet when he had none, Alexander sought entry into the city under the ruse of offering a sacrifice to Hercules in the Temple of Melqart. With his intentions obvious, the Tyrians directed him to Melqart's other temple in Old Tyre on the coast, which is where the Greek troops were currently garrisoned. Rebuked, the self-adulating one systematically dismantled coastal Tyre and used the stones extracted from its buildings to construct a causeway toward the island. In so doing, Alexander destroyed the myth that Christian apologists use to suggest that Nebuchadnezzar dismantled the coastal suburb of Tyre.

Ultimately, Alexander ran out of building blocks and the water became too deep, rendering the causeway a failure. The problem was exacerbated when the siege towers, which were acclaimed to be the highest ever made, were burnt by Tyre's defenders, killing many of Alexander's men in the process.

With a break in the action, and the Macedonian's plans going down in flames, the Tyrians evacuated most of the city's civilian population to Carthage. Witnessing this, the landlocked Greek cobbled together a fleet from the places he had recently deposed the Persians. And while we do not know why the Persian fleet didn't respond and protect Tyre, the end result was that Alexander's men, jumping off of the newly acquired ships, were able to scale the southern wall and enter the city. And in actuality, not much appears to have happened thereafter because the conquering general spared King Azemilcus and all of his priests and magistrates – which was exceedingly odd for the time.

Alexander simply moved on, having taken a number of lives and slaves in retribution, but the city was spared. And interestingly, just eight years after Alexander's death, his former General Antigonus began his own siege of Tyre in 315 BCE. Thereafter, control of the city on a rock was passed to Ptolemy until the Seleucids, under Antiochus III, invaded Phoenicia in 198 BCE.

But evidently, without access to the internet or a qualified fact-checker, even an editor, the Lord of Babel and the Devil's Advocate rambled on, piling one mistake on top of another. In this regard, Ezekiel is less historically accurate than Homer's *Odyssey*.

That said, we are moving into the portion of Ezekiel filled with half-truths and misperceptions. After laying a completely faulty foundation, Satan is ready to build his edifice upon misappropriated and misconstrued reports from prior prophets. He will do what he does best, which is to corrupt the truth to make his deceptions appear more credible. For example, the following list of names was purloined from the Towrah, where Magog, Javen, Tubal, and Meshech are listed among the sons of Japheth, Noah's son (Genesis 10:2). These names are then repeated at the conclusion of *Yasha'yah* / Isaiah 66 to affirm that

Yahowah's Covenant family would survive the Time of Ya'aqob's Troubles.

Javan (*Yawan* – from *yayin* – to effervesce, enthusiastically sparkling and bubbling), **Tubal** (*Tubal* – identical to *tebel* – the inhabited world), **Meshech** (*wa Meshech* – identical to *mashak* – to seize and draw upon), **merchant trader** (*rokel* – barterer, scribed as a noun) **of you** (*'ath*) **with souls of man** (*ba nepesh 'adam*) **and objects** (*wa kaly* – utensils, vessels, and weapons) **of copper or bronze** (*nachosheth*), **they had given** (*nathan*) **for your wares** (*ma'arab 'ath* – from *mah* – to question and *'arab* – pledges). (*Yachezq'el* / Ezekiel 27:13)

Based upon the obscurity of these three names, and the fact that they are written at the commencement of the genealogies following the flood in *Bare'syth* 10 and at the conclusion of the prophetic witness after the Time of Trouble in *Yasha'yah* 66, they were ignorantly misappropriated by Ezekiel. Moreover, by listing the souls of men as their primary commodity followed by implements of bronze, the Lord or Babel is depicting them as slave traders and warmongers.

Should you be curious, at this time, the Ionian Islands were suffering under the rule of tyrants during the archaic period. They would not have been very good trading partners. Moreover, they were not known to barter in weapons or people.

Tubal is only mentioned twice outside of Ezekiel, those being *Bare'syth* | Genesis and in the last chapter of *Yasha'yah* | Isaiah. There it is presented along with the others who have escaped the tyranny of nations and survived the Time of Troubles, to serve as witnesses to those these names represent...

And I will set (*wa sym*) **a sign among them** (*ba hem 'owth*). **Then I will send out** (*wa shalach*) **from them** (*min hem*) **those who have escaped** (*palyth* – who left and have

been saved) **to the gowym** (*‘el ha gowym*) – **the precious gems** (*Tarshysh*), **the distinguished firebrands** (*Puwl wa Luwd*) **who have seized and drawn upon** (*masak*) **the rainbow** (*qesheth* – the sign of the Covenant) **in the world of the living** (*Tubal*), **the effervescent and enthusiastically sparkling** (*Yawan*) **of the islands and coastal regions** (*ha ‘iy*) **far away** (*rachowq*), **who** (*‘asher*) **have not heard** (*lo’ shama’*) **My message** (*‘eth shema’ ‘any*) **and who have not witnessed My significance and rewarding gift** (*wa lo’ ra’ah ‘eth kabowd ‘any*). **And they will conspicuously inform and openly report** (*wa nagad*) **My glorious and rewarding presence and abundant riches** (*‘eth kabowd ‘any*) **throughout the gowym** (*ba ha gowym*).” (*Yasha ‘yah* / Isaiah 66:18-19)

The parallels between the first generation to have survived the flood and the last generation to have escaped the Time of Ya’aqob’s troubles are brilliant in the context of Yasha’yah’s declaration, and hideous in Yachezq’el’s enslavement of souls and weapons of war.

Returning to *Bare’syth* | Genesis 10 for usable material, just as Muhammad mined the Talmud to make the Quran appear suitably religious, we find one of Gomer’s sons...

From (*min*) **Beth-Togarmah** (*Beyth Towgarmah* – grandson of Noach’s son, Japheth, only appears here in Ezekiel as a nation, people, or place), **stallions** (*suws* – swift swallows), **and horses and horsemen** (*parash*) **and mules** (*pered*), **they offered and gave** (*nathan*) **for your forsaken and damned who come and go as merchandise** (*‘azabownym ‘ath* – the plural of a compound of *‘azab* – to forsake and damn and *bow’* – to come and go). (*Yachezq’el* / Ezekiel 27:14)

One of the many reasons that no one has been able to determine the location and nature of the “places” listed throughout Ezekiel is that they do not actually exist. The

author of this abominable text misappropriated them from the names of people listed within the Towrah. And then he projected all manner of peculiar things upon them. Previously, we read that they were supplying human souls. And now, Noach's great-grandson is supplying war horses and receiving the damned and forsaken in return.

The rock upon which Tyre was built and named averaged 500 paces wide, it was 1,500 strides long, and it sat some 800 yards from shore. Perched upon a pebble, the Tyrians needed stallions and horsemen like the sea needs farmers. And the Christian apologists exclaimed in unison, "Prophecy fulfilled."

The notion of Dedan representing an important nation is found only in Ezekiel. We first encounter the name, Dedan, in *Bare'syth* / Genesis 10, where we are told that he was Noach's great-grandson through Ham and Cush. Either his descendants, or 'Abraham's non-Yisra'elite offspring, are mentioned poetically in *Yasha'yah* / Isaiah 21, where they are depicted running caravans through Arabia. They were likely the distant relatives of 'Abraham's grandson with his concubine Keturah because he is mentioned in connection with Midian which is located in northwestern Arabia. Midian is associated with Moseh and Choreb.

Ezekiel's Dedan was introduced in the midst of the mountain of lies as the Lord of Babel floundered while predicting Tyre's fate in the 25th chapter. There, Dedan was paired with Teman and, collectively, presented as causing Edom to fall with their swords. Now in the 27th chapter, the claim is that they brought the Tyrians "horns of tooth" and *hobenym*. And since there were no elephants, whales, or tooth fairies in Midian, that is unlikely. It would otherwise be irrelevant if not for the fuss the Lord of Babel will make of Dedan's role in the Magog episode in Ezekiel 38 in conjunction with Noach's other grandchildren.

The sons of Dedan (*beny Dedan*) **merchants of you** (*rokel 'ath* – a noun suggesting traders or barterers as extrapolated from the verbal root which speaks of moving about as a trafficker) **of many islands and coastlands** (*rab 'iym*), **a trader or trafficker going around and traveling about** (*sachorah* – ?, only used this once in Ezekiel, perhaps derived from the verb *sachar* – to traffic and go about traveling) **your hand** (*yad 'ath*) **horns** (*qeren*) **of tooth** (*shen*) **and ?** (*wa hobenym* – used only this once in Ezekiel, possibly from an unused root meaning to be hard) **they returned** (*shuwb*) **exchange for you** (*'eshkar 'ath*). (*Yachezq'el* / Ezekiel 27:15)

“Horn of tooth” could be rendered as “ivory” and *hobenym* as the hardwood, “ebony,” if the Dedanites were whalers or elephant hunters and could be placed in Africa or India where one might find both the tree and the beast. However, with a ready supply of cedar and oak nearby, what would the Tyrians have done with scraps of ebony hauled from afar? And being expert seafarers, why would they need to buy ivory?

Although, this would be the Lord’s first accurate prophecy if predicting the advent of the piano, where, to quote Paul McCartney and Stevie Wonder: “Ebony and ivory live together in perfect harmony, side by side on my piano keyboard, oh Lord, why don’t we?”

Returning to fun-with-names using *Bare'syth* / Genesis 10 and the descendants of *Noach* | Noah, we find ‘Aram’s name popping up next. He was Shem’s son. While theologians have afforded the title, Table of Nations, to the list of Noach’s descendants, the Towrah does not describe it as such. Furthermore, since the flood was regional, there were millions of people already living in the places that were said to have been populated by Noah’s children – Shem, Ham, and Japheth.

The mistranslated statement giving rise to “Table of Nations” actually reads: **“From these (*min ‘eleh*), they had spread out and dispersed (*parad*) to the coastlands and islands (*‘iyyim*) of the gentiles (*gowym*) within their lands (*‘erets hem*), an individual (*‘iysh*) for his tongue (*la lashown huw’*) with their extended family (*mishphachah hem* – their family groups) with their peoples (*ba gowym hem* – with their fellow gentiles). (*Bare’syth* / Genesis 10:5)** This means that Japheth’s extended family dispersed toward the coastal regions of nearby areas, and that they communicated with family members.

To claim, as the defenders of Ezekiel must do, that Magog, Javan, Tubal, Meshech, Dedan, and now ‘Aram are nations which existed circa 585 BCE, and that they have survived unto the Last Days to participate in the Magog War is a fool’s folly. It is not true. There is no nation of Magog, Meshach, and Tubal, or of Dedan and ‘Aram. They are at best symbolic, because the prophetic rhetoric requires us to identify the most comparable modern manifestations of Tarshish, Edom, Mow’ab, and particularly, Babylon – which we have done.

What is true is that the successive generations of Noach’s sons lived together as extended families and they settled in places within walking distance of upper Mesopotamia, with some spreading out farther over time. But in time, even the most notorious of them either blended in with surrounding peoples or were overcome by more substantial kingdoms.

By the 6th century BCE and beyond, they are used as poetic license. That is how Yasha’yah incorporated them into the conclusion of his prophetic portrayal of God’s interactions throughout human history. The generation that emerged from the flood would symbolically represent those who will have escaped the Time of Trouble before Yahowah’s return.

To complete this thought, there are places in the Towrah dating to the 20th century BCE, which suggest that there may have still been some relative cohesiveness among Noah's extended family. For example, *Bare'syth* / Genesis 25:20 reads: **“When Yitschaq was (*wa hayah Yitschaq*) forty years old (*ben 'arba'ym shanah*) he selected and obtained for himself (*ba laqach huw'*), Rebekah (*Ribqah* – of unknown origin and meaning), the daughter (*bath*) of Bethuel (*Bathuw'el* – of uncertain origin because *bathah* – destructive end of *'el* – god is inappropriate), the 'Aramy (*ha 'Aramy* – My Citadel or I am of 'Aram; from *'armown* – elevated fortress and *'any* – my) from Paddanaram (*Phadn'aram* – the Extent of 'Aram; *phadan* is either of foreign origin or from an unused root meaning to extend), the sister (*'achowth*) of Laban | White (*Laban* – White), the 'Aramy (*ha 'Aramy*) for him for his wife (*la huw' la 'ishah*). (*Bare'syth* / Genesis 25:20)**

'Aramy is not a kingdom, a nation, or even a race. It identifies family lineage. And in this case, we do not even know if 'Aram refers to the 'Aram of *Bare'syth* / Genesis 10, or the more recently listed 'Aram of *Bare'syth* / Genesis 22 – which is actually more likely. The latter 'Aram was the grandson of Nahor, 'Abraham's brother. His name was offered during the confirmation of the Covenant, at the conclusion of the story where we are told that Yitschaq's life would be spared. And it is there that we are told that Yitschaq's wife, Rebekah, would be of Nahor's line, and thus be related to 'Abraham. So, it is about families and their descendants, not nations.

In this regard, Laban is named “White.” And since his character and demeanor were decidedly black, his name means that he was a white person, whom we'd call a Caucasian today. And having come from Ur of the Chaldeans, 'Abraham, Sarah, and his brother, and thus their sons and daughters, would also have been Caucasians

– which puts a major dent in the myth of Black Hebrew Israelites.

Aram (*‘Aram*) **merchant** (*socher* – trader or customer) **of you** (*‘ath*) **from** (*min*) **abundance** (*rob*) **of your works** (*ma’aseh ‘ath* – of your labors) **with emeralds** (*ba nophek* – perhaps turquoise, derived from an unused root meaning to glisten), **purple** (*‘argaman*), **and embroidered and variegated colors and patterns associated with human trafficking** (*wa riqmah*), **and fine linen** (*wa bowts*), **and corals** (*ra’mowth*), **and a ruby** (*wa kadkod* – in the sense of a fiery light from a forge) **they had given** (*nathan*) **for your damned and forsaken** (*ba ‘azabown ‘ath* – your leftovers, abandoned and deserted who are bought and sold). (*Yachezq’el* / Ezekiel 27:16)

This seems to be saying that the mythical ‘Aram was trading emeralds, purple dye, embroidery, linen, corals, and a ruby for the damned and forsaken who were bought and sold in Tyre. This would make the Tyrians slave traders, which was not among their specialties. The only thing on this list which was actually identified with Tyre was purple dye, but even if we eliminate the rest and attribute it to them, why would it be considered ‘azabown | damned and forsaken when it was their most valuable commodity?

By this time, there was no Yisra’el or Yahuwdah. And even if they had previously traded agricultural products for whatever Tyre may have been offering, there is no moral lesson or Divine insight associated with the statement, making it superfluous.

Yahuwdah (*Yahuwdah*) **and the Land of Israel** (*wa ‘erets Yisra’el*), **they trader of you** (*hem rokel ‘ath*) **in wheat** (*chittah*) **of Minyth** (*Minyth* – where the Ammonites were slaughtered east of the *Yarden* | Jordan in *Shaphat* / Judges 11:33), **and ?** (*wa panag* – of uncertain derivation used only in Ezekiel), **and honey** (*dabash*), **and**

oil (*wa shemen*), **and an herbal balm** (*wa tsory* – only used one other time in Bare'syth / Genesis 37:25 whereupon it is listed among spices and myrrh among things Ishmaelites were carrying to Egypt on camels) **they gave** (*nathan*) **for your questionable pledge** (*ma'arab 'ath* – from *mah* – to question and *'arab* – a mortgage or undertaking). (*Yachezq'el* / Ezekiel 27:17)

Based upon the description provided in *Shaphat* / Judges 11:33, *Minyth* would be near Amman, Jordan. This was not part of Judah or even Israel, and it was way too mountainous, rocky, and barren to grow wheat. Further, since *chittah* | wheat was written in the construct form, it is possessive of *Minyth*. One lie simply led to another as is the nature of religion.

Moreover, Yahuwdah was not engaged in the caravan trade of spices and balms with the Ishmaelites. It was yet another odd reference.

However, by specifically mentioning Yahuwdah in this otherwise meaningless statement, and contrasting it with the Land of Yisra'el, it becomes obvious that the Lord of Babel recognized the distinction between Judah and Israel. And yet, he chose to deliberately err and use Yisra'el throughout this diatribe when speaking of Yahuwdah.

This is all so delusional and utterly useless; it is a wonder that this nonsense was incorporated into the Bible as if it were the word of God. This entire rant has but one purpose – to artificially elevate the status of Tyre such that the Lord's obliteration of it would be seen as a mighty miracle. But the business and benefactors of Tyre are as fictitious as was the city's demise.

Damascus (*Dameseq*) **went around** (*sachar*) **you** (*'ath*) **with an abundance of your work** (*ba rob ma'aseh 'ath*) **out of the large amount** (*min rob*) **of every wealth** (*kol hown*), **effervescent wine** (*yayn*) **of Helbon** (*Helbown* – ?, only used this once in Ezekiel) **and wool** (*wa tsemer*)

of Sahar (*Tsachar* – ?, only used this once in Ezekiel). (*Yachezq'el* / Ezekiel 27:18)

? (*Wedan* – only used in Ezekiel) **and Javan** (*Yawan* – Noach's grandson through Japheth, extrapolated to mean Ionia) **from Uzal** (*min 'Uwzal* – of unknown derivation and of unknown place) **for your damned and forsaken** (*ba 'azabown 'ath* – your leftovers, abandoned and deserted who are bought and sold) **they gave** (*nathan*) **iron ore** (*barzel*), ? (*'ashowth* – used only this once in Ezekiel), ? (*'qidah* – used only this once in Ezekiel), **and acquire reed or branch** (*wa qanah*) **with your questionable pledge** (*ma'arab 'ath* – from *mah* – to question and *'arab* – a mortgage or undertaking), **it existed** (*hayah* – he was). (*Yachezq'el* / Ezekiel 27:19)

There is no record of Helbon or Sahar. Damascus would have preferred doing business with Sidon because their harbor would have been better suited for trading with a large city. No one knows anything about “Wedan.” And should the writer have meant *wa Dan* | and Dan, it does not fit the context with Javan or Uzal. Over time, Ezekiel's apologists have rendered *weden* as everything from a “cask” or “container” to ‘Eden, as in the Garden. However, there is no basis among words beginning with a Wah for a “cask or container” and ‘Eden begins with an ‘Ayin and does not include a Wah.

Further, the Ezekiel apologists will argue that *Yawan* is not a people or place as it was previously presented but, now, means “wine.” But wine is written *yayn* with two Yods and without a Wah.

'Uzal is back to fun-with-names and Bare'syth 10. He is the first son of 'Aram. And since there is no known place called 'Uzal, it's hard to fathom from whence the *Wedan* and *Javan* may have come. Nonetheless, they exchanged the damned for iron ore, as if Tyre was equipped with smelting furnaces. And for good measure, they brought

along ? and ?, in addition to reeds and / or branches. And all we really want to know is who was dispensing the ergot.

This is now our third encounter with Dedan. Initially, they were said to have wielded the swords which caused Edom to fall. Then they were listed as the folks of many isles who brought the “horn or tooth” and ebony. So now in what may be a sign of Alzheimer’s, we read...

Dedan (*Dadan*) **trader you** (*rokel ‘ath*) **with garments** (*ba beged*) **of ?** (*chophesh* – only used in Ezekiel, perhaps meaning free) **for ?** (*la rikbah* – only used in Ezekiel, perhaps the female of a chariot team). (*Yachezq’el* / Ezekiel 27:20)

We have moved beyond fun-with-names to inventing words. The apparent strategy is to make them up such that they cannot be translated or understood. That way, who is to say the Lord is wrong?

Finally, we come upon the name of a place that actually exists. Unfortunately, ‘*arab* has a wide variety of definitions...

Arab (‘*Arab* – Arabian, desert-plateau, crow, noxious flies, foreign people, fabric, evening, ensuing darkness, mingling, and making a pledge as in a mortgage guarantee) **and all of the elevated leaders** (*wa kol nasy’*) **of Kedar** (*Qedar* – son of Ishmael, to mourn in darkness, likely a nomadic tribe), **they** (*hem*), **moved about to traffic** (*sachar*) **your hand** (*yad ‘ath*) **in howdah and palanquin** (*kar* – camel saddles), **rams** (‘*ayil* – male sheep, leaders, large trees, or door jambs) **and rams** (*wa ‘athuwd* – the ready and prepared) **with them** (*ba hem*) **going about as traffickers** (*sachar*) **for you** (‘*ath*). (*Yachezq’el* / Ezekiel 27:21)

To his credit, the author of Ezekiel may have read from the actual prophets and discovered that there was an affinity of sorts between Dedan, Arab, and Kedar in that

they all appear to move through and about Arabia. And no doubt some of these folks would have been skilled at making camel saddles, but what one would do with a camel saddle on a 35-acre island is another matter. And as for rams and rams, and their connection to saddles, I'll let you be the judge.

Wouldn't it have been more efficient to replace this entire chapter with: "The Tyrians were Phoenician sailors living on an island so they became proficient traders?" And even then, since the Lord swears that he swallowed them in the sea, why bother?

This verbose list of real and imaginary people and products is so inappropriate, particularly pertaining to an otherwise meaningless town on a rock, that it speaks to the author's insanity.

The traders going about (*sachar*) of Sheba (*Shaba'* – son of Joktan, a descendant of Seth, son of Raamah and brother of Dedan, grandson of Cush, a descendant of Ham, and son of 'Abraham by Keturah) and Raamah (*wa Ra'mah* – son of Cush and father of Sheba and Dedan) they trader (*hem rokel*) of you (*'ath*) with the finest of all balsam (*ba ro'sh kol bosem*) and in every stone (*wa ba kol 'eben* – and with all rocks) of value (*yaqar*) and gold (*wa zahab*) they had given (*nathan*) for your damned and forsaken (*'azabown 'ath* – for your estranged who are bought, sold, and traded). (*Yachezq'el* / Ezekiel 27:22)

Haran (*Charan* – son of Caleb and city to which 'Abraham migrated after leaving Ur in Sumer) and Canneh (*Kaneh* – unknown apart from this use in Ezekiel), and Eden (*wa 'Eden* – other than the name of the Garden, and this odd mention, there are two references to the children of 'Eden which are allegorical), going about trafficking (*rokel*) of Sheba (*Shaba'*), Asshur (*'Ashuwr* – second son of Shem or now extinct empire of Assyria), Chilmad (*Kilmad* – unknown apart from this use in

Ezekiel) **traders of you** (*rokel 'ath*). (*Yachezq'el* / Ezekiel 27:23)

They traded for you (*hem rokel 'ath*) **with ?** (*ba makluwl* – used only once in Ezekiel), **with ?** (*ba galowm* – used only once in Ezekiel), **blue thread** (*takelet*), **and variegated embroidery used in association with human trafficking** (*riqmah*), **and in treasuries** (*wa ba genez* – used elsewhere only in Esther to describe the king's treasuries) **of ?** (*barowm* – of foreign origin and used only once in Ezekiel) **with rope** (*chebel*) **saddled** (*chabash*) **and ?** (*'araz* – only used once in Ezekiel) **in your ?** (*ba markoleth 'ath* – only used in Ezekiel, perhaps from *mah* – to question and *rakal* – to go about as a trafficker). (*Yachezq'el* / Ezekiel 27:24)

How many more exploits in unknown places must we endure? Are we being hypnotized by this rhetoric to the point we emerge dumbfounded and no brighter than Ezekiel?

Returning to fun-with-names, Tarshish was Noah's grandson by Japheth and Javan.

Ships (*'oniyah*) **of Tarshish** (*Tarshysh*) **come and go** (*shuwb*) **for you** (*'ath*) **with bartered and pledged wares** (*ma'arab 'ath* – your questionable pledges). **So, you are filling** (*wa male'*) **and you are weighing down** (*wa kabad*) **tremendously** (*ma'od*) **in the heart of the seas** (*ba leb yamym*). (*Yachezq'el* / Ezekiel 27:25)

We strove to identify the modern manifestation of Tarshish because of the way it was deployed in *Melekym* / Kings in the past and throughout *Yasha'yah* / Isaiah in our future. After the aforementioned introduction in *Bare'syth* 10, the next mention of Tarshish is in 1 Kings 10:22 where Solomon is shown benefiting from the ships of Tarshish in conjunction with Lebanon while trading in Africa. With Tyre and Sidon located just up the coast from Israel in Lebanon and notably trading with Dowd and Shalomoh,

we see them expanding westward along the African coast to found Carthage as a Phoenician outpost.

From this, the Punic empire would grow to become the obvious model for Tarshish. They boasted the largest and most far-reaching navy in the ancient world, traveling from the Black Sea to Britain. They were also the undisputed economic superpower of their day through technological advancements in metallurgy and by developing the world's first reserve currency and internationally accepted coinage. They then went about controlling trade in wheat, wine, fabrics, metals, and weapons by establishing military bases throughout the region. They were what the United States would become.

In great water (*ba maym rab*), they came for you (*bow* 'ath), the roving about (*ha shuwth*) with you ('eth 'ath). Wind (*ruwach*) of the east (*ha qadym*) has broken and destroyed you (*shabar*) in the heart of the seas (*ba leb yam*). (*Yachezq'el* / Ezekiel 27:26)

This is wrong twice over. I checked five highly regarded weather sites, and they all affirm the same thing: The prevailing and strongest winds in Tyre are out of the west and southwest. Even light breezes seldom emerge off of the coast on the east. Further, an offshore wind would be meaningless as close as Tyre sits to the mainland, while a wind from the west would churn up waves all the way from Gibraltar. So once again, I must say that it simply isn't possible to be this consistently wrong without deliberately trying to do so. Therefore, the Lord of Religion is mocking the faithful – particularly Jews, Christians, and Muslims.

Your wealth (*hown* 'ath) and your forsaken and damned (*wa* 'azabown 'ath), your pledges (*ma'arab* 'ath), your salts (*melach* 'ath), and you binders (*chobel* 'ath – your rope handlers), your breach hardeners and gap fixers (*chazaq bedeq* 'ath), and your mortgage traders ('arab *ma'arab* 'ath), in addition to all of your

men of war (*wa kol 'iysh milchamah 'ath*) **who** (*'asher*), **in you** (*ba 'ath*) **and with all of your community** (*wa ba kol qahal 'ath*), **who in your midst** (*'asher ba tawek 'ath*), **drop into the heart of the sea** (*naphal ba leb yam*) **in the day** (*ba yowm*) **of your downfall** (*mapheleth 'ath*). (*Yachezq'el* / Ezekiel 27:27)

All of that for nothing. It did not happen, ever. Tyre has not fallen into the heart of the sea. The mortgage traders and gap fixers have lived to pledge and harden another day. And all of the Lord's people proclaimed, "Prophecy fulfilled."

For the sound and voice (*la qowl*) **of the distressful outcry** (*za'aq* – the call for help) **of your binders** (*chobel 'ath* – your rope-handling mortgage brokers), **the pastureland** (*migrash*) **shakes and quakes** (*ra'ash*). (*Yachezq'el* / Ezekiel 27:28)

And they descend (*wa yarad*) **from their ships** (*min 'oniyah hem*), **all who take hold of** (*kol taphas*) ? (*mashuwt* – only used in Ezekiel, possibly: to question roving about), **salts** (*melach* – only used in Ezekiel to convey seamen from the normal association with salt), **all of the rope-handling mortgage brokers** (*chobel*) **of the sea** (*ha yam*) **to the land** (*'el ha 'erets*), (*Yachezq'el* / Ezekiel 27:29) **and they listen** (*wa shama'*) **over you** (*'al 'ath*) **with their voice** (*ba qowl*) **and they cry out** (*wa za'aq*) **bitterly in despairing anguish** (*mar*) **and they lift up** (*wa 'alah*) **dust** (*'aphar*) **on their heads** (*'al ro'sh hem*) **in the ashes** (*ba ha 'epher*), **rolling and wallowing about** (*palash*). (*Yachezq'el* / Ezekiel 27:30)

Let me get this straight. They are old salts and professional riggers, and as a result of an offshore breeze, they have fallen into the sea. Those on land are enduring an earthquake. It was derived from their voices, as they were bitterly despairing while tossing dust on their heads. They were also rolling in ashes in the heart of the sea. Why

not? And the faithful exclaimed, “Isn’t Scripture wonderful?”

Then they make themselves bald (*wa qarach*) **for you** (*‘el ‘ath*), **bald** (*qarchah*), **and they tie** (*wa chagar*) **mesh** (*saq* – sackcloth) **and they weep toward you** (*wa bakah ‘el ‘ath*) **in bitterness** (*ba mar*) **of soul** (*nepesh*), **wailing and howling** (*misphe*) **bitterly** (*mar*). (*Yachezq’el* / Ezekiel 27:31)

And they lift up (*wa nasa’*) **toward you** (*‘el ‘ath*) **in their ?** (*ba ny hem* – a doubtful term only used this once in Ezekiel), **a funeral dirge** (*qiynah*) **and they chant rhythmically** (*qyn*) **over you** (*‘al ‘ath*): **What is like Tyre** (*my ka Tsowr*), **like the destroyed and desolated** (*ka dumah*) **in the midst of the sea** (*ba tawek ha yam*)? (*Yachezq’el* / Ezekiel 27:32)

Who doesn’t appreciate a bald chorus adorned in mesh, howling bitterly, rhythmically chanting a funeral dirge as a city sinks into the sea? The Lord is such a ‘babelicous’ storyteller.

In going out (*ba yatsa’*), **your forsaken and damned who were bought and sold** (*‘azabown ‘ath*) **from the seas** (*min yamym*), **you satisfied** (*saba’*) **many people** (*‘am rab*). **In your abundance of your wealth** (*ba rob hown ‘ath*) **and your questionable pledges** (*wa ma’arab ‘ath*), **you enriched** (*‘ashar*) **the kings** (*melek*) **of the Earth** (*‘erets*). (*Yachezq’el* / Ezekiel 27:33)

Little ‘ole Tyre, all 35 acres of her, by the slave trade, they satisfied many. And while that screeches immorality, as bankers with their wealth and pledges, they somehow enriched the rulers of the world. If true, they were more accomplished than the Lord of Babel. Considering all of this, why isn’t there a conspiracy proclaiming that Tyrians are the secret bankers who are controlling the world? Oh, I know, it isn’t true.

The good news is that we are nearing the end of the chapter. The bad news is that the Lord of Babel is not done twisting the tale of two cities.

Time (‘eth) breaking and shattering (shabar) out of the seas (min yamym), in the questionable depths (ba ma’amaq – by pondering the profound and deep) of the waters (maym), your dubious mortgages and debatable pledges (ma’arab ‘ath) and your entire community (wa kol qahal ‘ath) in your midst (ba tawek ‘ath), they have fallen and been cast down (naphal). (Yachezq’el / Ezekiel 27:34)

Breaking time – now that’s impressive. Pondering the depths of water sounds profound. So why are they all under the sea?

Logic aside, the Lord of Babel reigns supreme in desolation and devastation. As proof, even kings bristle in horror as they distort their faces in an annoying way.

All of the inhabitants (kol yashab) of the islands and coastline (ha ‘iyyim) are desolate and devastated, appalled and dismayed (shamem) over you (‘al ‘ath) and their kings (wa melek hem) they bristle in horror (sa’ar sa’ar). They distort faces and irritate and annoy appearances (ra’am paneh). (Yachezq’el / Ezekiel 27:35)

The traffickers who go about (sachar) with the people (ba ha ‘am) whistle and hiss over you (sharaq ‘al ‘ath). A dreadful and destroyed calamity, troubled and terrorized (ballahah) you have become (hayah).

So, you are no more forevermore (wa ‘ayin ‘ath ‘owd ‘owlam – you cannot exist at any time in the future, indeed, for all eternity). (Yachezq’el / Ezekiel 27:36)

The Lord be Almighty who brought down the jewel of the sea as the people whistled. And the mighty Tyre would

be no more. And so, just yesterday, the Tyrians broke out in song and sang, “Prophecy fulfilled.”

✠✠✠

2

‘El ‘Any | My God

Who do Yah Think You’re Fooling?

Paul Simon’s, *Loves Me Like a Rock*, seems appropriate at this juncture. It begins: “When I was a little boy and the devil would call my name, I’d say, ‘Now who do, who do you think you’re foolin’?’” The answer, at least by all appearances, is almost everyone.

From dazzling shows of derring-do over the skies of Babylon to tortuous displays of BDSM, from twenty ways to kill a Jew to sadistic portrayals of pedophilia, from the degrading and dehumanizing of Jewish women to boiling them alive, and from destroying Tyre never to be seen again to boasting of her prowess, we have seen and heard it all. And yet, we press on wondering what lies around the next bend.

Looking deeply into a dark mirror of shattered glass, Satan weaves a picture of himself into the tale of Tyre, albeit with an incomplete, run-on sentence...

And it is a word (*wa hayah dabar*) of This Is Not Him (#^#!) to me to say (‘el ‘any la ‘amar), (*Yachezq’el* / Ezekiel 28:1) son of Adam (*ben ‘adam*), you must say (‘amar) to the government leader (*la nagyd*) of Tyre (*Tsor* – Rock, now spelled without the Wah), thus said (*koh ‘amar*) my Lord and Master (‘adony), This Is Not Him (#^#!):

Because (*ya’an*) your self-assessment and personal perceptions, your ambitions and intent (*leb ‘atah* – your heart), have been high and mighty, exalted and arrogant

(*gabah* – he was a self-aggrandizing moral failure improperly elevating his status above the most high (qal perfect third-person masculine singular)), **and you have said** (*wa ‘amar*), **a god, myself** (*‘el ‘any*), **I reside, sitting enthroned with gods** (*mowshab ‘elohym*), **dwelling** (*yashab*) **in the heart of the seas** (*ba leb yamym*), **and yet you are a mortal man** (*wa ‘atah ‘adam*) **and not a god** (*wa lo’ ‘el*), **and you offer** (*wa nathan*) **your judgment and ambitions** (*leb ‘atah*) **like** (*ka*) **the judgment and ambitions** (*leb*) **of gods** (*‘elohym*). (*Yachezq’el* / Ezekiel 28:2)

Having begun his declaration with *ya ‘an* | because, the Lord’s assessment requires a result to convey a complete thought. But that’s the rub – Satan does not want there to be a consequence. His only issue with the Tyrian leader is that he is a lowly mortal striving to be God rather than a more distinguished, and already elevated, spirit such as himself.

While it is odd that the Lord of Babel spells the city’s name differently throughout his assault on it, it is also worth noting that every reference to Tyre up to this point has been via *‘ath* | you feminine. *Tsowr* is a proper noun and thus without gender and its basis, *tsuwr* | rock, is masculine. However now, when describing himself, Tyre is addressed as *‘atah* | you masculine singular.

It is also peculiar that the Lord doesn’t know the name of Ithoba’al III, the Tyrian king during Nebuchadnezzar’s attempted siege. Making this particularly weird, the Lord of Babel will wax poetic over *Ithoba’al* as we proceed throughout this chapter. And proudly sporting a moniker which means “With the Lord,” his name is actually perfect in this regard.

Two centuries previous to this date, circa 870 BCE, we were introduced to Ithoba’al’s forefather from Tyre’s more grounded twin, Sidon...

“And it came to be, as if a trivial thing (*qa hayah ha qalal*) for him [*Melek ‘Ach‘ab* | King Ahab of Israel], to walk in the misguided and mistaken ways (*halak huw’ ba chata’h*) of Jeroboam (*Yarab’am* – Contentious People), son of Nebat (Nabat – to have noticed). So, he took a wife (*wa laqach ‘ishah*), Jezebel (*‘Iyzebel* – I Am Exalted), the daughter (*bath*) of Ethbaal (*‘Ethba‘al* – With the Lord), king (*melek*) of the Sidonians (*Tsiydoniy*). And so, he went (*wa halak*) and served (*‘abad*) the Lord (*‘eth ha Ba‘al*), speaking for and worshiping him (*wa chawah la huw’*). (*Melekym* / 1 Kings 16:31)

Ahab was a menace to society. Even worse, Jezebel was a religious whore. But the most diabolical import from Sidon was *Ba‘al* | the Lord – better known as Satan.

In the history of Tyre and Sidon presented by the Phoenician author, Menander of Ephesus, in *Against Apion*, it was reported that the previous king, Phelles, “was slain by Ithoba‘al, the priest of Astarte.” And that he “reigned 32 years, living 68 years, before being succeeded by his son, Ba‘al-Eser II.” Having had a father who was a murderous, power-seeking priest, certainly explains lovely Jezebel’s religious ways.

Leb, typically translated as “heart,” read differently to the original audience than it does today. We tend to view it as an emotional term while it represented the seat of judgment back in the day. Therefore, *leb ‘atah* is indicative of the personal perceptions and self-assessment of the Lord and Master of the city. It conveys his motivations and intent.

Gabah brings us to the heart of the matter. Written in the *qal* perfect third-person masculine singular, we are dealing with a particular individual who would be perceived as overly grand for a while. He would be high and mighty, exalted and praised. Therefore, this stand-in for Satan is being lauded as a self-aggrandizing individual

intent on elevating his status above the Most High. To *gabah* is to hold too high an impression of oneself and to attempt to elevate one's status in spatial dimensions. The root cause of this *gabah* is arrogance, self-exaltation, and pride. In a word, we are witnessing Satan's essential essence.

However, rather than being frustrated by this desire to be elevated above man and God, appreciate that this is Satan's purpose. He serves as the religious alternative to the relationship Yahowah is offering. He is playing a role consistent with his design, filtering out those who would prefer to remain in Egypt and Babylon.

Satan's adversarial role is proof that Yahowah does not want to save everyone, nor even the majority of the people, but only the few who value knowing Him while responding in the manner He has prescribed.

In the Gan 'Eden, Satan provided the alternative to joyously living with Yahowah. He played his role by deliberately misappropriating and misconstruing Yahowah's instructions, telling Chawah that she could join him and become like God through the knowledge of good and bad. She bit, 'Adam joined her, and nothing has changed over the course of the ensuing 6,000 years. The majority still prefer to believe the Lord rather than trust Yah.

As stated moments ago, within certain parameters, Satan had no issue with someone's desire to become more like God because it is what he, himself, strove to achieve. In particular, based upon the tactics he deployed in the Garden, he wasn't concerned that the woman wanted to be a goddess because she could serve at his side. But when a mortal man, as the leader of the people, made this choice, it was perceived to be problematic because he would become a competitor of sorts, stealing some of Satan's limelight.

Moreover, the Adversary has been playing a twisted and psychotic game with humans from the beginning. He wants to Lord over and use mankind to foil God, and that ambition is best served when he gets men and women to worship him as if he were God. For that to occur, he must both court humanity by promising heaven while threatening those who do not capitulate with hell.

If you will recall, the child representing Jewish women in the 16th chapter was praised before she was abused. Then, ever the crazymaker, Tyre was obliterated before being acclaimed. This is a primary control mechanism deployed by narcissists and psychopaths and is frequently deployed to establish religious control. It will emerge here again as a prevalent theme in Ezekiel 28.

It has become evident that the Lord of Babel has limited interest in lording over Jews, preferring instead to kill them. After all, with Yahowah's prophets swept aside and incriminated, Gentiles become much easier to fool. And in this regard, since Yahuwdym are tied to the Land, Gentiles are of the Sea. This is the reason behind the constant reference to Tyrians being in the heart of the sea.

Throughout human history, the leaders of empires and institutions have either presented themselves as gods or as their god's authorized agent. It is even true today with kings, queens, royalty, and popes. They align the judgment and ambitions of their gods such that they model their own. Paul's Jesus and Muhammad's Allah are prime examples of gods reflecting human characteristics.

At this point, we come to one of the strangest portrayals found within the Christian and Jewish Bible...

Behold (*hineh*), wiser are you and more learned (*chakam 'atah* – more knowledgeable and intelligent are you) than Danel (*min Dan'el*). Nothing is precluded or hidden from you because there is nothing you cannot

achieve and no rival or equal to you (*kol satam lo' 'amam 'atah*). (*Yachezq'el* / Ezekiel 28:3)

For the first time separated from the trinity of righteous superheroes, *Dan'el* | Danel now stands apart from *Noach* | Noah and *Tyowb* | Job. He is evidently the only smart one of the bunch.

If you recall, in the Corpus Tablettes Alphabetiques, dating to 1350 BCE and found in Ras Shamra, Syria, the text presents Danel as a “righteous ruler” who “adjudicates on behalf of widows and orphans.” The first of three extant tablets depicts Danel going to the temple of Ba'al for six days to pray for a son, which *Ba'al* | the Lord asks *El*, the god of the Canaanites, to provide. This Danel is the only illustrious person of this age whose name is known to history and is, therefore, the Danel to whom Satan is comparing himself.

The mythical Danel and King Ithoba'al were not contemporaries, separated as they would be by seven centuries. Further, with a name like *Ithoba'al* | With the Lord, he could not have been very bright. And at the time, his city was being besieged by the Babylonians, an assault that he could not thwart. It would take the imagination of his son, King Ba'al, to turn Nebuchadnezzar away.

Even for God, things are hidden, albeit by design. No man has access to the great mysteries of creation, life, time, and space. The more we learn, the more we recognize that we do not know.

As for rivals, the king of Tyre wasn't even the baddest boy on his block. Sidon was considerably bigger as was Damascus; and Nebuchadnezzar, who was vastly more powerful, was on his doorstep. But such is the nature of Satan's personal overestimation of himself. He perceives himself as the smartest of all creation, without a rival.

Continuing to project himself onto the nameless king, the Lord of Babel proclaims...

With your wisdom and capabilities, your expertise and dexterity (*chakmah 'atah*), **and with your intelligence and understanding** (*wa ba tabuwnah 'atah* – your logic, reasoning, and insights), **you have made** (*'asah*) **yourself strong and wealthy** (*la 'atah chayil* – yourself capable and powerful).

And you have done the work to gain (*wa 'asah*) **gold and silver** (*zahab wa keseeph*) **in your treasuries** (*'owtsar 'atah* – your storerooms). (*Yachezq'el* / Ezekiel 28:4)

On the contrary, Tyre was nearly bankrupt. In the midst of a thirteen-year siege, there was no way to profit, and yet, the defenders had to be paid and the people fed, which was a collective drain on the treasury. Further, as historians survey the innovators of the day, Tyre is seldom mentioned. This is, therefore, how Satan perceived himself and cannot be describing the embargoed city's leadership.

By your great skill and capacity to understand (*ba rob chakmah 'atah*) **in your merchandise** (*ba rakulah 'atah* – trafficking, used only in Ezekiel), **you have increased** (*rabah*).

Your strength, wealth, ability, and troops (*chayil 'atah*), **your self-assessment and personal perceptions, your ambitions and intent** (*leb 'atah* – your heart), **have been high and mighty, exalted and arrogant** (*gabah* – he was a self-aggrandizing moral failure improperly elevating his status above the most high) **with your strength, wealth, ability, and troops** (*ba chayil 'atah*). (*Yachezq'el* / Ezekiel 28:5)

Once again, this is delusional. It is far more likely that Satan is projecting his personal assessment of himself upon a king about whom almost nothing is known.

But all is not well in Tyre or with the Lord. No matter how glorious he may perceive himself, or how beautifully he is adorned as the god of religion, it is only a matter of time before he loses his splendor.

Therefore (*la ken*), **thus says** (*koh 'amar*) **my Lord and Master** (*'adony*), **This Is Not Him** (*#^^#!*), **because** (*ya'an*) **you offer** (*nathan*) **your judgment and ambitions** (*leb 'eth 'atah*) **like** (*ka*) **the judgment and ambitions** (*leb*) **of gods** (*'elohym*), (*Yachezq'el* / Ezekiel 28:6) **therefore** (*la ken*), **behold** (*hineh*), **I will bring** (*'any bow*) **upon you** (*'al 'atah*) **illegitimate and unauthorized** (*zar* – strange, foreign, and alien), **ruthless, cruel, and fierce** (*'aryts* – terrorizing tyrants) **of the gentile nations** (*gowym* – non-Yisra'elites, people from different races and places).

And they will draw their swords (*wa ryq chereb hem*) **upon the beauty** (*yophy*) **of your wisdom and understanding** (*chamah 'atah*) **and they will defile and dishonor** (*wa chahal*) **your splendor and glory** (*yipha'ah 'atah*). (*Yachezq'el* / Ezekiel 28:7)

While there is no indication that Ithoba'al thought that he was a god, we know that this is how Satan perceives himself. But he just doesn't have the intellect to pull it off. The reference to *zar* | unauthorized and illegitimate strangers applies only to those who invade Yisra'el because of their special status with God and His gift of their land to them. The Babylonians were no more or less foreign than the other scores of invaders past and future. And though they were ruthless, the Greeks and Romans would treat Tyre and Judea far worse.

Further, *chahal* | defile would not apply to the gentile king. He did not have a relationship with Yahowah, and so there was nothing to corrupt from God's perspective. This is simply Satan trying to act as if he were God but making a mess of it.

And of course, the Babylonians did not draw their swords against Tyre. They were not even close enough to shoot arrows in their direction. And the Babylonians would have had to have breached the walls and killed the Tyrians for this to occur...

To the pit (*la ha shachath* – to the slime, toward the dungeon, and off to the grave) **they will descend** (*yarad* – they will be lowered and brought down) **for you** (*'atah*). **And you will have died** (*muwth*) **the death** (*mamowth*) **of the slain and profaned** (*chalal* – of the dead and defiled) **in the heart of the seas** (*ba leb yamym*). (*Yachezq'el* / Ezekiel 28:8)

I think that the author may have intended to say: “to the pit, you will descend,” but he wrote, “they will descend for you.” Similarly confused, he has them going to the grave before they die. Moreover, he chose two too many words for death. And one is not likely to find a grave at sea.

Will you say (*ha 'amar*), **exclaiming** (*'amar*), **gods** (*'elohym*) **for me** (*'any*) **to the presence** (*la paneh*) **of those killing you** (*harag 'atah*)?

And you (*wa 'atah*), **a man** (*'adam*), **and not a god** (*wa lo' 'el*), **in the hands** (*ba yad*) **of those slaying and profaning** (*chalal* – piercing and defiling) **you** (*'atah*). (*Yachezq'el* / Ezekiel 28:9)

While poorly written, this distinction is important. From Satan's perspective, it is appropriate for a spirit to act like a god, but it is not acceptable for mortal men to do so. As we have witnessed in the Lord's abuse of 'Ezekiel,' his degradation of women, and his justifications for exterminating Jews, the Devil believes humans are worthless. They are toys in his sandbox. This view permeates Ezekiel, with the Lord screeching from every page: “No matter how obvious or numerous the lies, no matter how sadistic the threats, and no matter how

impoverished the testimony, the faithful will devour my words as if Divine.”

The subtlety here is that men prove that they are not gods when they kill one another. And by contrast, since spirits are immortal, Satan’s claim of deification is superior.

Also, since the Devil isn’t the most rational being, there are logical fallacies in the prior statement. He is guilty of making a claim without evidence, of projecting his flaws onto man, making an *ad hominem* argument, and then of creating a straw man. And then there is the issue of hearsay, the absence of a witness, no opportunity for the accused to respond to the charge, and revisionist history.

What follows is true, but also irrelevant pursuant to King *Ithoba’al* | With the Lord. He would not have been a recipient of the Towrah or an invitee into the Covenant, making circumcision immaterial. Further, apart from shepherding Yisra’el, kings, like priests, are automatically disqualified, having failed to have met the prerequisite of the Beryth.

The death (*maweth*) of the uncircumcised (*’arel*), you will die (*muwth*) by the hand (*ba yad*) of illegitimate and unauthorized foreigners (*zar*), for I, myself, have spoken (*ky* ‘any *dabar*), declaration (*na’um* – message, written as a noun) of my Lord and Master (*’adony*), This Is Not Him (#^#!). (*Yachezq’el* / Ezekiel 28:10)

Tyrians were Phoenicians, kissing cousins to the Greeks. Enamored with their bodies, and their genitalia, they viewed circumcision as a disfiguring mutilation. This was Paul’s problem with his Greek audience, and the reason he offered a New Covenant without circumcision.

So here is the truth according to the Towrah. There are five conditions which must be known, understood, and accepted for Covenant membership. These include: 1)

walking away from Babel, disassociating from religion and politics, 2) walking to Yahowah to be perfected by attending His *Miqra'ey* | Invitations to be Called Out and Meet, 3) trusting and relying upon Yahowah, 4) closely examining and carefully considering the Covenant's terms and conditions, and 5) circumcising our sons and all males as a sign of the Covenant.

The *Beryth* | Covenant Family and supportive *Miqra'ey* | Invitations to be Called Out and Meet provide the lone path to Yahowah, to Heaven, and to salvation. And since all of this is presented and affirmed in the Towrah, observing it is essential.

Since circumcision is required for men to participate in the Covenant, a man who dies uncircumcised is automatically precluded from entering Heaven. However, since there are four other requirements, one of which necessitates accepting Yahowah's seven annual Invitations, none of which the king met, even if he had been circumcised, the fate of his soul would not have changed. However, since Satan has cast the lauded version of the king in his image, he must remain outside of the Covenant and thus be uncircumcised.

The Lord of Babel is deliberately blurring the line between Greeks and Jews so that he can speak of Greeks as if they had replaced the Jews he had sought to kill. This is the germ which would grow into Replacement Theology.

One of the reasons that I dispensed with the idea of using quotation marks to differentiate between speakers is because there is only one voice. The repetitive inclusion of "it is a word to me to say," "thus says my Lord, TINH," and "son of human," creates the false impression that one individual is talking to another when it is obviously not true. It is being done so that the Lord of Babel appears more like the God he is impersonating.

And yet, what is the point of ordering a slave in Babylon to sing a funeral dirge to an uncircumcised king a thousand miles distant other than to lament what Satan believes should have happened instead? Since the Lord of Babel had been on a roll extolling and then condemning him, why not just continue the ruse? The story is simple and direct: it is such a shame that someone so magnificent has to be put out of commission.

However, rather than singing it himself, the Lord must have a Jew do the honors, attesting that he was the “seal of perfection”...

And it is a word (*wa hayah dabar*) to me to say ('*el 'any la 'amar*) of This Is Not Him (#^#!), (*Yachezq'el* / Ezekiel 28:11) son of 'Adam (*ben 'adam*), it is imperative that you raise (*nasa'*) a funeral dirge and offer a lament (*qynah*) over the king of Tyre ('*al melek Tsor*) and have said to him (*wa 'amar la huw'*), thus said (*koh 'amar*) my Lord and Master ('*adony*), This Is Not Him (#^#!):

You ('*atah* – singular masculine) are the seal, the signature and stamp, the very model (*chatham* – the exemplar and pattern, the representation and manifestation) of the ideal paradigm, a paragon of perfect proportions, properly designed for the way things should actually be (*thaknyth* – made right and proven), filled and abounding (*male'*) in wisdom and intellect, aptitude and dexterity (*chakmah* – erudition and enlightenment), entirely perfect (*wa kalyl*), beautiful in appearance and highly desirable (*yophy* – exceedingly handsome). (*Yachezq'el* / Ezekiel 28:12)

Apart from naming the king, Hylel ben Shachar, Satan could not have made this any more obvious. The lament is for him. The paradigm of evil perceives that he is the epitome of perfection. He is the model against which all others are measured and fall short by comparison. None are wiser or more beautiful than the Lord. He is dexterous,

having been all gods to all people, including the idol of those who don't believe in gods. His wisdom fills the most revered books, from Ezekiel and Enoch, to the Talmud and New Testament. The Quran, *Das Kapital*, and *Mein Kampf* serve as testimony to his aptitude.

There is no informed or rational way to attribute any of this to a meaningless king presiding over a rock during a siege, especially since he is only known to history by his name. While I am the first to testify to the fact that this is Satan's autobiography, I am not the first to recognize that the king of Tyre was a mirror reflecting Satan's image.

The first to earn that distinction was renowned Christian apologist and church father, Quintus Septimius Florens Tertullianus (c. 155-220 CE). Writing from Carthage in the early 3rd century CE, and to his shame, Tertullian was the inventor of the Trinity. Also disappointing, even though he discerned the connection between Ezekiel 28, Satan and Hell, he failed to disavow the rest of Ezekiel.

In *Against Marcion*, Tertullian, while getting everything else wrong, realized that "the prophet depicted such cherub within primordial perfection, which was terminated by sin and consequent exile from the mountain of God such that the king represented Satan, who was an angel in the garden in Genesis 3." This translation is provided by Abner Chou in *What Happened in the Garden: The Reality and Ramifications of the Creation and Fall of Man*.

How different the world might have been if the father of Christian theology had denounced Ezekiel as Satan's playbook and kept these words from stirring up Christian anti-Semitism against Jews throughout the millennia. Good judgment and accountability remain rare commodities among the religious.

Should you have questioned my conclusions, Satan, speaks in second person to identify himself as the culprit. There were only four individuals in *Gan 'Eden* | The Garden of Joy, making the list exceedingly small.

In Eden (*ba 'Eden* – with Joy), **the Garden** (*Gan*) **of God** (*'elohym* – mighty ones, plural), **you actually were for a limited time** (*hayah* – you had genuinely been for a brief moment (qal perfect)).

For anyone who may have doubted that “the exemplar of the ideal paradigm of perfect proportions, properly designed for the way things should actually be, who was abounding beyond compare in wisdom and intellect, aptitude and dexterity, entirely perfect and beautiful” was anything other than a mirror reflecting the way Satan perceives himself, you may want to reconsider that position.

Since one would have to be stark raving mad to form a parallel between the King-of-the-Rock and Yahowah, we are left with only three other candidates. By their choices, responses, and ensuing judgment, we can eliminate ‘Adam and Chawah, from consideration, leaving us with the serpent.

And so now I wonder, how much bling does a snake require before it is worshiped as the Lord God of religion?

Every precious stone (*kol 'eben yaqar* – all highly valued and esteemed, glorious and influential rock) **adorns and beautifies you** (*masekah 'atah*): **ruby** (*'odem*), **topaz** (*pitdah*), **and diamond** (*yahalom*), **aquamarine** (*tarshysh*), **onyx** (*shoham*), **and jasper** (*wa yashapheh*), **sapphire** (*saphyr*), **emerald** (*nophek*), **and carbuncle** (*bareqeth*). **Your settings** (*toph 'atah*) **and your mountings** (*wa neqeb 'atah*) **are crafted in gold** (*wa zahab mala'kah*).

With you (*ba 'atah*) **in the day** (*ba yowm*) **of the creation of you** (*bara' 'atah*), **they were fashioneded and formed** (*kuwn* – they were made ready, prepared, and appointed). (*Yachezq'el* / Ezekiel 28:13)

We have our answer – nine, which is one beyond eternity, two past perfection, and three in addition to man. And let it be known, these jewels were fashioned and formed, then appointed for this purpose on the day our adorned serpent was conceived. Isn't he the special one?

You are the Cherub – the spiritual being (*'atah Karuwb*) – **questioning the anointed and appointed** (*mimshach* – ?, used only in Ezekiel as an inventive compound of *my* – to question and *mashach* – to anoint) **as the cover and guardian** (*sakak*).

I had offered you and placed you (*nathan 'atah* – I had produced and surrendered you, giving and appointing you) **upon the holy mountain of God** (*ba har qodesh 'elohym* – more literally: within the set-apart mount of gods).

You had been in the midst (*hayah ba tawek*) **of the stones of fire** (*'eben 'esh*), **having walked independently** (*halak* – having moved without any outside influence (*hitpa'el* perfect second-person masculine singular)). (*Yachezq'el* / Ezekiel 28:14)

Satan is claiming that he was senior among the Cherubim tasked with protecting the Garden of Eden. Then, he is saying that he was the sacrifice, having been offered and surrendered on Mount Moriah – therefore robbing Dowd of his sacrifice while justifying the myth of the Christian Jesus. He wants us to believe that he was also there on Choreb as fire emerged from the summit as the Towrah was revealed, replacing Moseh. And it was there that he walked independently and of his own accord, apart from all influences, including God's.

Karuwbym | Cherubim are the most important among Yahowah's Heavenly Host of *mal'ak* | spiritual messengers and implements. I say this because they are presented in three places: guarding Eden, protecting the Ark of the Covenant, and overseeing the Tabernacle and the Temple. This is where our relationship with God began, where it is restored, and where we live with Him in His Home. Nothing is more important, which is why *Karuwbym* are depicted in these places. And they are always plural, except here in Ezekiel.

Should you be curious, their presence before the throne of God in Heaven is invalid because it comes only from Ezekiel. The reference in *Yasha'yah* / Isaiah 6 is to *saraphym* | fiery beings, not *Karuwbym* | Cherubim. There is no merit to having these defenders of our life, means to restoration, and our home with God on Earth also available in Heaven, because there, no one needs defending.

When we began our denunciation of Ezekiel along with the pronouncement that the Lord of Babel was Satan, there was naturally some early trepidation. Repudiating a presumed prophet who is considered genuine by Judaism, Christianity, and Islam is about as bold as it gets. So, when Satan admits that he is the Lord, and proves that I was correct in my assessments, it is reassuring.

Humans are neither created nor perfect. Our ways are flawed and often objectionable.

Perfect and unblemished (*tamym* – entirely without defect, blameless, innocent, and complexly unobjectionable) **were you** (*'atah*) **in your ways** (*ba derek 'atah*) **from the day of the creation of you** (*min yowm bara' 'atah*) **until** (*'ad*) **deviance and injustice** (*'evel – evil*) **was discovered** (*matsa'* – was allowed to possess and overcome after having been uncovered) **in you** (*ba 'atah*). (*Yachezq'el* / Ezekiel 28:15)

We as parents see our newborns as wonderful, albeit fragile, while beautiful, too, but we know that they are not perfect. And even those who are born healthy soon reveal the proclivities and imperfections which make life interesting.

As we mature and set out on our own, our ways typically depart from Yahowah's in countless ways. It is only when one in a million accepts Yahowah's provisions and returns, that he or she is perfected, with their way becoming ever more like His way.

One does not have to look very far or long to see the injustice among leaders. While men and women can be good or bad, those who seek power are the worst among us.

This is Satan saying that he was perfect, just doing his job, when one little indiscretion led to having been unfairly condemned. He would be cast out of the Garden and thrown off of the mountain.

The death and resurrection of Tyre, its condemnation and laudation, followed by the deification of its King and Cherub as the exemplar of perfection, is an allegory for Satan's life, including his rise, fall, and anticipated return after he has been incarcerated. This is likely what inspired the author of the Book of Revelation to predict Satan's liberation from Hell in Revelation 20:7. And while it is what the Lord of Babel desires, it will not occur.

While under a long siege, there would have been no trade in Tyre. But many would have done deals with the Devil.

In the abundance (*ba rob*) of you exchanging one thing for another, going about making your trades (*rakulah*), your core was filled (*male' tawek 'atah*) *with* violent destruction, terror, and maiming (*chamas* –

cruelty and injustice) **and you sinned by missing the way by leading others astray** (*chata*’).

And so, I am dishonoring you and treating you with contempt (*wa chahal ‘atah*) **from the mountain of God** (*min har ‘elohym*). **I will expel and destroy you** (*wa ‘abad ‘atah* – I will force you out such that it will be as if you never existed (piel imperfect first-person singular and third-person masculine perfect)), **Cherub | Spiritual Being** (*Karuwb* – supernatural winged lifeform), **overshadowing guardian** (*sakak* – shielding and protecting cover facilitating growth), **from the midst of the blazing rocks** (*min tawek ‘eben ‘esh*). (*Yachezq’el* / Ezekiel 28:16)

At this time, the Tyrians were victims, not perpetrators of violent destruction. The Lord’s Babylonian forces were trying to starve and then plunder them. So, the Adversary has inverted reality. As we have discovered with the 25 ways to kill a Jew, the Lord is a serial killer who has become the great purveyor of war.

The Tyrians and their cherub king could not have been led astray so as to miss the way without first having been given the Towrah and then misappropriating and misconstruing its message. Since there is every indication this did not occur, that the Tyrians were just gowym being gowym, Satan is indicting himself.

But he is doing so cleverly, pretending that he is God, the one dishonoring the Cherub who led Chawah astray in the Garden rather than protecting her. Since the story was dutifully recorded in the Towrah, there is no denying that it occurred, so the only option available to the Adversary is to invert the roles – which is also his life’s ambition.

The story of religion is role reversal, which is better known as Replacement Theology. It isn’t just about a gentile church replacing Jews and Israel, or Jesus replacing Dowd, or even of a New Testament replacing the Towrah, because it is also about Satan replacing Yahowah as God.

If Satan spoke honestly of serving as one of the guardians of the Garden of Eden, then an interesting picture is emerging. He would have witnessed Yahowah engaging with 'Adam, loving a man we now know Satan views as an inferior lifeform. That is why his messenger is called 'son of Adam,' and why the Devil requires Ezekiel to address him as my Lord and Master, Yahowah, while bossing him around and abusing him, forcing him to submit to BDSM throughout the early chapters of Ezekiel. He serves as the revisionist Adam that the Lord can boss around and who is used as a stooge to present Satan as God.

Having also witnessed 'Adam's ability to engage in a loving relationship and conceive life with Chawah, both of which were beyond him, we are able to see why the Adversary is so possessive of women and hostile toward them. This explains the abrupt transition from coveting the woman to condemning her, from fawning over her nakedness and vulnerability to justifying men raping her, from claiming to be the father of her children to burning them alive that we witnessed in the 16th and 23rd chapters of Ezekiel.

With a self-image as he has projected himself on the cherub / king of Tyre, and perceiving himself as the most beautiful and brilliant of creation, indeed, perfect, Satan grew envious. Without the capacity to love or the benefit of freewill, he did not understand why God prioritized and cherished His relationship with what he perceived to be an inferior being.

If Satan was actually among the Karuwbym protecting the Garden, then he would have heard Yahowah's *towrah* | instructions to 'Adam, such that he is the one who missed the way and led others astray when he deliberately misappropriated and misconstrued God's *towrah* | guidance.

Should this be true, and I suspect it is, then Satan did not slither into the Garden as a snake. He was already there, he was known, and he was beautiful. He wanted Chawah to direct her devotion toward him, away from 'Adam. He would separate them before misleading them. He has used religion to achieve this same result over the millennia.

Satan would have appeared as Ezekiel's mirror reflects: "the exemplar of the ideal paradigm of perfect proportions, properly designed for the way things should actually be, who was abounding beyond compare in wisdom and intellect, aptitude and dexterity, entirely perfect and beautiful." And so, the child being abused in Ezekiel 16 appears to be Chawah. Ezekiel is 'Adam. This is reimagining 'Eden.

The dazzling portrait of the Lord over Babylon is what Chawah likely saw soaring in the sky above Eden. And so, Satan is now projecting Tyre as Eden and its rock as both Mount Choreb and the Temple Mount. And he is committed to destroying everything these three essential places represent as if they were all swallowed by the sea and lost forevermore.

No 'Eden, no relationship with God. No Choreb, no knowledge of God. No Mowryah, no reconciliation with God.

Satan had been beautiful once upon a time, but the one indiscretion in which he led Chawah astray condemned him to the lowly existence of a snake. It is why he speaks of his serpentine venom and his lingering animosity for the judgment imposed upon him.

Ezekiel is Satan's story from beginning to end as the Lord of Babel perceives it. Therefore, when read from the proper perspective, it is the most valuable piece of trash ever written. Ezekiel not only explains the religious degradation of men and women, especially Jews, but it also serves as the inspiration for the Christian New Testament,

the Talmud and Zohar, as well as the Quran. Truth is inverted, lies prevail, replacements are made, and the Devil becomes the Lord God.

It is so obvious in Ezekiel, Enoch, and Daniel, in the Talmud, New Testament, Quran, and Zohar, with a sea of lies inundating the truth, that there is no denying that Satan was correct in his assessment of humankind. For the most part, men and women are not worth Yahowah's attention and devotion. They prefer the Adversary to God and lies to truth, by a factor of a million or more to one. No matter how obvious Satan has made it that this story is about him, humankind remains oblivious. Ezekiel is the purveyor of lies, the voice of the Lord, and yet, his rubbish is placed alongside the Prophets.

Playing God while continuing to speak of himself in second person, we read...

Your judgment, inclinations, and personal assessment (*leb 'atah* – your heart and thinking) **were towering, haughty beyond reason, and exalted above the most high** (*gabah* – with an overly glorified self-image) **with your beautiful appearance, desirability, and brilliance** (*yophy 'atah*).

You blemished and corrupted (*shachath* – you slimed up and incarcerated) **your wisdom, your intelligence, capabilities, and dexterity** (*chakman 'atah*) **over your shining splendor and glorious brilliance** (*'al yipha'ah 'atah* – your gleaming rays of beaming light).

Onto the Land and over the Earth (*'al 'erets*), **I have cast you** (*shalak 'atah*). **Unto the presence** (*la paneh*) **of kings** (*melek*), **I have given you to control or possess** (*nathan 'atah* – I have placed and appointed you) **to view the sight and spectacle of you while sharing perceptions with you** (*la ra'awah ba 'atah* – ?, while used only this once in Ezekiel, *ra'ahwah* appears to be based

upon *ra'ah* – to see or perceive). (*Yachezq'el* / Ezekiel 28:17)

One of Satan's many lies was to begin this episode by addressing the leader of Tyre and praising him as if he were Divine. Another is when he pretended to be God when chastising the Cherub. He cannot even tell his own story without multiple replacements and twists and turns along the way.

It is obviously Satan whose inclinations and personal assessment are exalted above the most high. He perceived himself over and above God – smarter than God because his assessment of humankind was more realistic.

From Satan's perspective, he was not simply cast out of the Garden and of Heaven to grovel in the dirt. He was given a promotion and placed over the Earth, even given dominion over the Land of Israel. The planet would serve as his personal domain. And once there, his diminished power and intellect would still be more than sufficient to dazzle world leaders. They would be his prey and then partners.

To prevail, however, Satan cannot be the Adversary. He must shirk that title and come to be perceived as God. Therefore, he is now roleplaying and condemning his true nature as if he were God. It is the most effective way to achieve that result, killing two birds with one stone.

From the abundance (*min rob*) of your perversions and distortions (*'awon 'atah*) in the dishonesty and injustice (*'awel*) of your trafficking and trade (*rakulah 'atah*), you have profaned and defiled (*chahal*) your sanctuaries and shrines (*miqdash 'atah*) so (*wa*) I brought out (*yatsa'*) fire from your midst (*'esh min tawek 'atah*).

It consumed you, devouring you (*hy' 'akal 'atah*). And so (*wa*), I gave you over (*wa nathan 'atah*) to ashes

(*la 'epher*) **on the Earth** (*'al ha 'erets*) **in the sight** (*la 'ayn*) **of all** (*kol*) **seeing you** (*ra'ah 'atah*). (*Yachezq'el* / Ezekiel 28:18)

Some twenty-two years ago, I was struggling to understand in the Quran how Allah could be Satan and yet condemn Satan. Then a friend showed me a copy of the final revelation afforded Freemasons, wherein Satan sheds the Adversary moniker to become God. After rereading Yasha'yah 14, and then considering what is written, that is what is occurring here. Satan must obliterate all association with the Adversary title to be perceived as God. Therefore, disguised by other titles and names, such as Lord, G-d, and Allah, even Jesus Christ, *ha Satan* attacks the one thing that can hold him back. It is a particularly effective tactic because, by denouncing the Adversary, Satan disassociates himself from that title and comes off sounding as the religious perceive God.

The Chereb portrayed as perfect when presenting how Satan perceives himself is then condemned as hideous when it is time for the Lord to ascend from Adversary to God. It is a clever trick, one that has fooled Christians, Muslims, and Jews for centuries.

However, cleverness does not make Satan bright. While *'awon* | perversions and distortions was well chosen for the cherub, it does not fit the king. And while *rakulah* | trafficking and trade fit the notion of a king, it is senseless when applied to a cherub. Also, while Satan has sponsored a billion religious sanctuaries and shrines, neither he nor the king profaned them. Further, there is no rational connection between perverting trade and defiling sanctuaries.

It is not possible to bring fire from the midst of a cherub or man. And while fire can devour a man, that was not the fate of the Tyrian king. Further, fire cannot consume a spiritual being. Likewise, a man can be reduced

to ashes, but not a cherub. And making matters worse, no one witnessed the conflagration, much less everyone.

With the Lord's allegory coming apart at the seams, Satan seems to be tripping over his tongue. He was better at building himself up than tearing himself down. Who knew?

The Adversary must go, but parting is such sweet sorrow...

All who knew you (*kol yada' 'atah*) **among the peoples and nations** (*ha 'amym*) **were devastated, feeling deserted and abandoned** (*shamem* – they felt ravaged and were depleted, lifeless and fearful in their consternation) **over you** (*'al 'atah*).

What has happened is terrorizing and distressful, having been a dreadful and troublesome calamity (*ballahah hayah*).

And you are not you forevermore (*wa 'ayn 'atah 'ad 'owlam*). (*Yachezq'el* / Ezekiel 28:19)

It is true in a way. Those who refer to their god as 'my Lord,' and who are possessed by the adversarial spirit of Babel, come to a point in life where he abandons them, and they feel deserted. This sentiment is clearly reflected in Paul's sense of abandonment as he admits to being isolated and alone in his last letter to Timothy. Muhammad expressed it as well when dying a miserable death. Having thought that he would live forever, he was anguished after being poisoned by a woman he had raped and enslaved after killing her husband and children. He called his illness a curse of the Devil.

The demise of the cherub is untrue, indeed, impossible, but it is essential to Satan's scheme. While troublesome and dreadful from his perspective, the Adversary must fall for the new god to rise.

Wa 'ayn 'atah 'ad 'owlam is literally rendered as “and not you until eternity.” Hylel ben Shachar would be unknown as *ha Satan* until it is too late for most people to benefit from that realization. When eternity begins with Yahowah’s return, he will be incarcerated in She’owl as *ha Satan* forevermore.

And so now you know why these things were conveyed in the exceedingly strange 28th chapter of Ezekiel. It is Satan’s autobiography and playbook.

Having accomplished his purpose, *ha Satan* | the Adversary, posing as the Lord God, returns to his formulaic and verbose babel as he assails Tyre’s sister, Sidon...

And it is a word (*wa hayah dabar*) **of This Is Not Him** (#^#!) **to me to say** (*'el 'any la 'amar*), (*Yachezq'el* / Ezekiel 28:20) **son of Adam** (*ben 'adam*), **it is imperative that you set your face** (*sym paneh 'atah* – you must place your presence (qal imperative second-person masculine singular)) **toward Sidon** (*Tsydown*) **and act like a prophet** (*wa naba'*) **over her** (*'al hy'*), (*Yachezq'el* / Ezekiel 28:21) **and have said** (*wa 'amar*), **thus said** (*koh 'amar*) **my Lord and Master** (*'adony*), **This Is Not Him** (#^#!), **behold** (*hineh*), **I am over you** (*'any 'al 'ath*), **Sidon** (*Tsydown*).

So, I have done the honors to be glorified (*kabed* – I glorified myself so that I would be honored (nifal perfect first-person singular)) **in your midst** (*ba tawek 'ath*). **And they will have known and acknowledged** (*wa yada'* – they will have actually recognized (qal perfect third-person masculine plural)) **that I am** (*ky 'any*) **This Is Not Him** (#^#!) **in acting** (*ba 'asah* – with doing) **as me in her** (*'any ba hy'*) **punishment** (*shephet* – judgment which leads to inflicting pain and suffering) **and I sanctified myself to be holy** (*wa qadash* – I dedicated myself to being consecrated and sacred (nifal perfect first-person singular)) **in her** (*ba hy'*). (*Yachezq'el* / Ezekiel 28:22)

Having finished with Tyre, it was time to show off in Sidon. Only one problem – it did not exist at the time. The defenders of Sidon torched the city rather than surrender it to those who were trying to subjugate them. There would have been no one around to see the ‘son of Adam’s’ face or watch the Lord strut his stuff. And perhaps, that is one of the many reasons why there was no point in time when the inhabitants of Sidon knew or acknowledged TINH.

Evidently itching to bring out the plague and sword he coveted using against Jews, they are repurposed against Sidon...

So, I have arranged for her to suffer the effect by sending (*wa shalach* – I had dispatched (piel perfect)) **into her** (*ba hy*) **pestilence and plague, a pandemic disease causing widespread death** (*deber* – an epidemic of deadly words) **and blood into her streets** (*wa dam ba chuwtshy*).

Then the slain who are pierced and profaned (*wa chahal*) **will have fallen** (*naphal*) **in her midst** (*ba tawekhy*) **by the sword** (*ba chereb*) **upon her** (*‘al hy*) **from every side** (*min sabyb* – from all around, encircling).

And they will have known and acknowledged (*wa yada*) – they will have actually recognized (qal perfect third-person masculine plural)) **that, indeed, I am** (*ky ‘any*) **This Is Not Him** (#^#!). (*Yachezq’el* / Ezekiel 28:23)

Nothing screams This Is Not Him louder or more clearly than mass murder. Methinks the Lord is in a rut.

Ah, but it’s okay because it was for a good cause. The Jews the Lord has killed every way from Sunday are no longer going to be pricked by them.

Then it will no longer be (*wa lo’ hayah ‘owd*) **for the House of Israel** (*la beyth Yisra’el*) **the thorn of a brier** (*silown* – a prickly plant; from *salah* – an insignificant

irritant to be rejected, tossed aside, and made light of) **to painfully annoy and malignantly debilitate** (*ma'ar* – to destructively break, eliciting a negative response (hifil participle masculine singular)) **or a thornbush** (*gowts* – a sharp, splinter-like spine) **to inflict physical pain and mental anguish** (*ka'ab*) **from all of their surroundings** (*min kol sabyb hem*), **the ones who maliciously malign and despise them** (*ha shawt 'eth hem* – who have shown contempt for them).

And they will have known and acknowledged (*wa yada'* – they will have actually recognized (qal perfect third-person masculine plural)) **that, indeed, I am** (*any*), **my Lord and Master** (*'adony*), **This Is Not Him** (*#^#*). (*Yachezq'el* / Ezekiel 28:24)

If only he had rid the world of pricks, it would have been a better place. Unfortunately, however, the Lord is rather fond of deploying them, having been the thorn in Paul's side. Satan would possess his apostle to control him.

As the voice of reality, I must acknowledge that Sidon was no longer an irritant to Israel because Yisra'el no longer existed. And, from this time forward, there has been no acknowledgment of TINH or Yahowah in Sidon or Israel. And that is a thorn in Satan's side.

Also, the previous statement is one of many times where we have seen *'adony* inappropriately inserted into the dialog. In this case, TINH is acknowledging that he is *'adony* | my Lord. Someone has identity issues.

Thus said (*koh 'amar*) **my Lord and Master, the one who owns and controls me** (*'adony*), **This Is Not Him** (*#^#*), **in assembling for me** (*ba qabats* – by obtaining for me) **the House of Israel** (*'eth beyth Yisra'el*) **from the peoples** (*min ha 'amym* – out of the nations) **where they were scattered** (*puwts*) **in them** (*ba hem*) **and I will have sanctified myself to be holy** (*wa qadash* – I will have dedicated myself to being consecrated and sacred (nifal

perfect first-person singular)) **in them** (*ba hem*) **for the eyes of non-Israelites** (*la 'ayn ha gowym* – in the sight of the gentiles).

Then they will have settled and inhabited (*wa yashab*) **on their soil** (*'al 'adamah hem*) **which I gave** (*'asher nathan*) **to my servant** (*la 'ebed*), **to Jacob** (*la Ya'aqob* – My Footsteps, I grab the heel, commonly transliterated Jacob; from *y* – I and *'aqab* – to receive the reward and suffer the consequences of circumventing or overreaching, digging in one's heels). (*Yachezq'el* / Ezekiel 28:25)

To his credit, Satan has done an exceptional job of gathering the House of Israel for himself. And as a surprise to many, he had an on-off relationship with Jacob – who is among the most troubled and conflicted souls in God's story.

There is a subtlety here, however, that I do not want anyone to miss. The Lord's sanctification and quest to be perceived as holy are the same in Sidon as it is forecast to be in Israel, such that there is no distinction between them. And that is why this stunt is being played out for the *gowym* | gentiles to see. This is because it will be the non-Israelites who will settle in and inhabit, or should we say, occupy, the Israeli soil previously given to the mercurial Jacob.

Having scribed *yashab* | dwell in the perfect conjugation, it would be for a limited time, and that is inconsistent with what God intends. Further proving my point, the subject of *yashab* was conveyed as masculine plural when *Yisra'el* and *Ya'aqob* are masculine singular and only *gowym* among the options is masculine plural.

And they will have dwelt for a limited time (*wa yashab* – the *gowym* will have settled for a while, inhabiting for a finite period (qal perfect third-person masculine plural)) **upon her** (*'al hy'*), **unsuspecting and naïve, indefensible and vulnerable** (*la betach* – anxiously

overly confident in their beliefs and perceptions). **And they will have built houses** (*wa banah beyth* – for a limited time the *gowym* will have constructed dwellings (qal perfect third-person masculine plural)) **and for a finite time they will have planted** (*wa nata*) **vineyards** (*keremym*).

And they will have dwelt for a limited time (*wa yashab* – the *gowym* will have settled for a while, inhabiting for a finite period (qal perfect third-person masculine plural)), **unsuspecting and naïve, indefensible and vulnerable** (*la betach* – anxiously overly confident in their beliefs and perceptions) **in doing** (*ba 'asah*) **for me** (*'any*) **painful punishments which inflict suffering** (*shepheth*) **with all** (*ba kol*) **the ones who maliciously malign and despise them** (*ha shawt 'eth hem* – who have shown contempt for them) **from their surroundings** (*min sabyb hem* – out of their vicinity).

And they will have known and acknowledged (*wa yada*) – for a limited time, they will have actually recognized (qal perfect third-person masculine plural)) **that, indeed, I am** (*ky 'any*) **This Is Not Him** (*#^#*), **their god** (*'elohym hem* – the gods of the *gowym*). (*Yachezq'el* / Ezekiel 28:26)

It would not have taken a prophet to predict that the *gowym* would be settling in the land to farm it. The Babylonians deliberately left a smattering of Jews along with their taskmasters to assure that this was accomplished.

While Satan has been constrained in time so that he cannot alter past or future events to his liking, he can read about the future in the Prophets as we have been doing. Therefore, he would have known that gentiles would move into the land Jews were forced to leave after the final Roman siege of Jerusalem. And he would have known, as do we, that their tenure would be tenuous and temporal. And as devotees of his favorite religion – Islam – Allah's

little helpers as Fakestinians would be *betach* | unsuspecting and naïve, overconfident in their indefensible position. They have even come to acknowledge that TINH is their god.

The 28th chapter of Ezekiel was worth the price of admission. The entire book is brought into focus by it. Satan has removed the veil and is staring us in the face, daring us to stand up in opposition to him.



Slithering Elsewhere...

After all of the demonic drivel that has been thrown at us since the beginning, Satan's reveal in the last chapter was a refreshing change. It was as honest as anything we are likely to see from the Lord of Babylon.

While he is mentioned elsewhere, there are only two portraits painted of Hylel ben Shachar in the Towrah, Prophets, and Psalms. The first occurs in the Garden of Eden. It is recorded in *Bare'syth* / Genesis 3. In the second, we return to Babylon and witness Satan's rise as presented in *Yasha'yah* / Isaiah 14. The third portrayal, in Ezekiel 28, is different than the other two because it was scribed by Satan himself.

In the tenth year (*ba ha shanah ha 'asyry*), **in the tenth** (*ba ha 'asyry*), **in the twelfth of the month** (*ba ha shanaym 'asar la ha chodesh*), **a word it was** (*wa hayah dabar*) **of This Is Not Him** (*#^#!*) **to me to say** (*'el 'any la 'amar*), (*Yachezq'el* / Ezekiel 29:1) **son of Adam** (*ben 'adam*), **you are compelled to set** (*sym*) **your face** (*pane* *h'atah*) **over and above Pharaoh** (*'al Phar'oah*), **king of Egypt** (*melek Mitsraym*), **and are commanded to act like a prophet** (*wa naba'*) **over him** (*'al huw'*) **and over Egypt** (*wa 'al Mitsraym*), **all of it** (*kol hy*). (*Yachezq'el* / Ezekiel 29:2)

You must speak and have said (*dabar wa 'amar*), **thus said** (*koh 'amar*) **my Lord and Master** (*'adony*), **This Is Not Him** (*#^#!*), **behold** (*hineh*), **I am over you**

(‘al ‘atah), **Pharaoh** (*Phar’oah*), **king of Egypt** (*melek Mitsraym*).

The great serpent (*ha tanyn* – the longest venomous snake, the monstrous dragon and dinosaur), **the greatest and most important** (*ha gadawl*), **the one lying** (*ha rabats*) **in the middle** (*ba tawek*) **of his Nile or Tigris Rivers** (*ya’ory huw’* – in Bare’syth 41:1 and Yasha’yah 19:6 *ya’or* is the Nile while in Dany’el 12:5-7 it is the Tigris, both of which must be considered because *ya’ory* is plural), **who says me** (*‘asher la ‘any*), **my Nile or Tigris River** (*ya’or ‘any*). **And I, myself, made for myself** (*‘any ‘asah ‘any*). (*Yachezq’el* / Ezekiel 29:3)

If this were actually written in Babylon during the tenth year of the exile, then the story would have been about what had occurred in Jerusalem during the siege, the plundering of the city, and its demise, followed by the forced exile of virtually every surviving Jew. Instead, the conversation strays from boiling Jews to destroying Tyre and then to a retelling of what occurred in the Garden. Now we are to believe that we are having a conversation with the pharaoh.

Even though it had been 900 years, the Egyptians kept sufficient records for the leadership to have known that they fared poorly the last time they opposed Yahowah. Therefore, God would not have had an inarticulate prisoner in Babylon attempt to proclaim His superiority over the Egyptians. The thought is laughable.

To say that pharaoh is the king of Egypt is to be unaware of the origin, meaning, and use of the title. And to say it twice is to assume that the audience is comprised of idiots.

When *ya’or* is seen in Daniel, the only other text allegedly scribed in Babylon, it speaks of the Tigris River. When we see it in the Towrah and Prophets, it denotes the Nile. More confusing still, it was plural in the first use in

Ezekiel 29 and singular in the second. There is only one river in Egypt and two in Babylon.

We have proven, and Yasha'yah has affirmed, that the great and notorious serpent and monstrosly venomous snake resides between the rivers of Babel. Satan had a poisonous presence among the pantheon of gods in Egypt as well. But apart from the serpent representing Satan, there were no dragons in either nation.

The pretense of a conversation with an unknown pharaoh apart from an audience with him is a flight of fancy. It would not even qualify for hearsay because there was no one there to listen or report on what someone had heard. There is no context, either, rendering the alleged conversation meaningless.

The nature of ancient civilizations like Egypt is that the ruler owned everything. The Nile was the pharaoh's, as were the temples and the people. The same was true in Babylon. Such is the nature of a caste system. Even the land and homes claimed by royalty could be confiscated by the king on a whim. So, had this been better written, and said, "the Nile River is mine," it would have been redundant with stating that he was pharaoh.

The kings of Babylon and pharaohs of Egypt seldom claimed to have created their realms, rivers, or sea. They obviously existed long before their births. Making matters worse, in Egyptian mythology, the Nile was not created because it was deemed to be the creator. From the Nile, life, gods, and humans emerged. And this makes the Lord's statement particularly ignorant.

Should you be curious, there were numerous gods who played a role in the Nile's management and control. They would include Sobek, Osiris, and Hapi – although the first is said to have eaten the second, making him a cannibal among gods and not very 'hapi.'

Yahowah would have had ample reason to oppose the pharaohs for the way they had treated His children. However, the Lord and Cherub seeking to annihilate Jews needed an excuse, so the fictitious claim of having made the Nile was the best he could do under the circumstances.

This would lead to a sadistic, albeit familiar, act of being hung on a hook. Muhammad would later claim when visiting Allah's Hell, en route to the Islamic god's heavenly brothel, that the inhabitants were ungrateful women hanging from meat hooks by their breasts. If nothing else, we know that Satan's continual fixation on women's breasts and torturing them is a serious concern.

So, I will have given as a gift (*wa nathan*), hooks, rings, and fetters (*chach*) in your jaw, through your jawbone and cheek (*lachy 'atah*).

Then (*wa*) I will cause the female fish of your Nile Rivers to stick to your scales (*dabaq dagah ya'ory 'atah ba qasqeseth 'atah*).

And then, I will lift you up, elevating you (*wa 'alah 'atah*), out of the midst (*min tawek*) of your Nile and/or Tigris Rivers (*ya'ory 'atah*). And all of the female fish (*wa 'eth kol dagah*) of your Nile and/or Tigris Rivers (*ya'ory 'atah*) will stick (*dabaq* – it will cling (qal imperfect third-person feminine singular)) in your scales (*ba qasqeseth 'atah*). (*Yachezq'el* / Ezekiel 29:4)

If the Cherub we know as the Lord and Adversary, Satan, was created such that he was 1% as brilliant as he claims, we are witnessing proof of a lobotomy. Either that, or when Yahowah transformed him metaphorically into a snake, he was afforded a similar pea-sized brain.

This account is as sadistic as it is stupid. No pharaoh was hooked in this manner. There is no celestial fishing rod to hoist potentates out of the water. People do not have scales. Fish are not clingy.

I wonder what the penalty would have been if the pharaoh claimed that he was God?

Ezekiel failed the Towrah's test for a prophet in the first sentence of the first chapter, and he has done nothing but dig his own grave since that time. However, I cannot help but wonder why no one has done a sanity check on the mentally deranged author of Ezekiel.

Making matters worse, to have *natash* | abandoned the pharaoh, there would have had to have been a prior relationship. So, is Satan revealing that he was on the opposing side during the *Yatsa* | Exodus?

So, I have forsaken and deserted you, having rejected and abandoned you (*wa natash 'atah*) to the wilderness (*ha midbar*) with you (*'eth 'atah*), and with all of the fish (*wa 'eth kol dagah*) of your Nile and/or Tigris Rivers (*ya'ory 'atah*).

Over and above appearances (*'al paneh* – upon the faces) of the field (*ha sadeh*), you will fall (*naphal*). You not be gathered or harvested (*lo' 'asaph* – you not being removed or taken (nifal imperfect)) and you will not be assembled (*wa lo' qabats*).

For the beasts (*la chayah* – unto the wild animals) of the Earth (*ha 'erets*), and to the birds (*la 'owph*) of the sky (*ha shamaym*), I will have offered you (*nathan 'atah*) as food (*la 'aklah*). (*Yachezq'el* / Ezekiel 29:5)

Evidently, after the creation remark, the cozy relationship with the pharaoh ended. He was rejected and then abandoned in the wilderness, fish included – with the Nile 'Rivers' being denuded of life.

Then I suppose that it was the fall from the appearance over the field that made Humpty Dumpty so broken he could not be reassembled. And unfortunately for him, he couldn't even be gathered up, which would have precluded the embalmers from putting the pieces in those little

canopic jars they used for vital organs, which would have scared the scarabs out of the pharaoh.

The beasties offering to eat the scrambled potentate are also problematic. *Chayah* is the same term Ezekiel used to describe the Lord's companions in the skies above Babylon. If that was their diet, it's little wonder their wings hung limp.

Now that the Lord has been sufficiently sadistic, it's time for him to proclaim...

Then all of the inhabitants (*wa kol yashab*) **of Egypt** (*Mitsraym*) **will have known** (*yada'*) **that I am** (*ky 'any*) **This Is Not Him** (#^#!) **because** (*ya'an*) **is of them** (*hayah hem*) **a staff or rod, a cane or stick** (*mish'eneth*) **of branch, stalk or reed** (*qaneh*) **to the House of Israel** (*la beyth Yisra'el*)... (*Yachezq'el* / Ezekiel 29:6)

I suppose one would have to be religious to believe that this was sensible. So, you might have to find an apologist to explain how the staff, rod, cane, stick, branch, stalk, and reed conundrum would lead to an understanding of Yahowah – especially since none of them know Him.

This is also an enigma awaiting religious elicitation:

...by seizing, grasping, and capturing them (*ba thaphas hem*) **with you** (*ba 'atah*) **in the palm of the hand** (*ba ha kaph*), **you, yourself, are oppressed and harassed, broken and smashed** (*'atah ratsats*).

So, you split and divided (*baqa'*) **them** (*la hem*), **every shoulder** (*kol datheph*). **And in leaning on them** (*wa ba sha'an hem*) **upon you** (*'al 'atah*), **you broke** (*shabar*) **and you presently stand** (*wa 'amad*) **to them** (*la hem*) **all loins** (*kol mothnaym*). (*Yachezq'el* / Ezekiel 29:7)

Are we playing pick-up sticks with the branches, and if so, why is that oppressive? What do the reeds have to do with shoulders, and why are they broken? I'm afraid to even ask about standing on the loins.

Evidently, it is bad because...

Therefore (*la ken*), **thus said** (*koh*) **my Lord and Master** (*'adony*), **This Is Not Him** (*#^#!*), **behold, notice me** (*hineh 'any*), **I will bring** (*bow*) **upon you** (*'al 'ath*) **a sword** (*chereb*). **Then I will cut off from you** (*wa karath min 'atah*) **man and beast** (*'adam wa bahemah*), (*Yachezq'el* / Ezekiel 29:8) **and the land of Egypt** (*wa 'erets Mitsraym*) **will have been** (*hayah*) **as a desolate and uninhabitable ruin** (*la shammah*) **and rubble, destroyed to the extent no one survives** (*wa charbah*).

Then they will have known (*wa yada'*) **that I am** (*ky 'any*) **This Is Not Him** (*#^#!*), **because** (*ya 'an*) **you had said** (*'amar*) **the Nile River** (*ya 'or*) **for me** (*la 'any*) **and I, myself, made** (*wa 'any 'asah*). (*Yachezq'el* / Ezekiel 29:9)

The only way the Lord of Babel gets noticed is by annihilating a nation, which means that he is only known to those he has killed. That does not sound good.

And speaking of immoral, how does one justify exterminating all life in an empire simply because the Lord does not like something one person didn't actually say? The Lord of Babel is dishonest and petty, he lacks ethics and morals, and he is destructive and deadly. That is the most salient read deduced from these pages.

And he is repetitive...

Therefore (*laken*), **I am against you** (*'an 'el 'atah*) **and against your Nile River** (*wa 'el ya 'or 'atah* – toward your Tigris River).

And so I will have endowed (*wa nathan*) **the land of Egypt** (*'eth 'erets Mitsraym*) **as desolate and destroyed, a depopulated ruin which is a dried-up pile of rubble** (*charbah choreb*) **from Migdol** (*Migdowl* – a location near the Sea in the Sinai referenced during the *Yatsa'* | Exodus) **Syene** (*Saweneh* – unknown location, only used in Ezekiel)

and unto the territory (*wa 'ad gebuwl*) **of Cush** (*Kuwsh* – an unknown land in either Africa, Arabia, or in or above Mesopotamia). (*Yachezq'el* / Ezekiel 29:10)

We begin by acknowledging that this is a contrived conversation and thus is not actionable. We realize that the Lord's claim isn't even possible within the framework of the Egyptian religion. We even know that those things aside, had it been said, it would not be grounds for the intended extermination of Egyptians. The penalty would not fit the crime, making the Lord unjust. And of course, only those who cannot control their tempers lash out at inanimate objects.

The boundaries are indeterminable which is not helpful. And since the Lord of Babel is on record stating that there will be an immediate fulfillment of his prophetic statements rather than over a prolonged period, and since this did not occur, we have yet another proof that Ezekiel was a false prophet. And it gets worse...

A foot (*regel*) **of a man** (*'adam*) **will not pass through it** (*lo' 'abar ba hy*). **And the foot** (*wa regel*) **of a beast** (*bahemah*) **will not pass through it** (*lo' 'abar ba hy*). **And then it will be uninhabited** (*wa lo' yashab*) **forty years** (*'arba' shanah*). (*Yachezq'el* / Ezekiel 29:11)

So, I will have offered (*wa nathan*) **for the land of Egypt** (*'eth 'erets Mitsraym*) **a lifeless and uninhabitable ruin** (*shamamah*) **in the midst** (*ba tawek*) **of lifeless and uninhabitable lands which are in ruins** (*'erets shamamah*). **And her cities** (*wa 'iyr hy*) **in the midst of cities** (*ba tawek 'iyr ym*) **dried up, devastated, and desolated** (*chareb*). **It will be** (*hayah*) **a lifeless and uninhabitable ruin** (*shamamah*) **forty years** (*'arba' shanah*).

Then I will have scattered (*wa puwts*) **the Egyptians** (*'eth Mitsraym*) **among the gentiles and nations** (*ba ha*

gowym). **And I will have scattered** (*wa zarah*) **them in the Earth** (*ba ha 'erets*). (*Yachezq'el* / Ezekiel 29:12)

How many lies must a wannabe god utter before the religious recognize that he isn't Divine? This is a single verse, and yet, there were nine false statements. That cannot be by happenstance.

There remains a singular informed and rational conclusion that can be drawn from this litany of lies thrust into the midst of the world's only prophets – Satan is so repulsed by humans that he is trying to prove to Yahowah that mankind isn't worth His attention or sacrifice. The false statements are deliberate, and they affirm that the religious are ignorant and irrational.

Indeed (*ky*), **thus said** (*koh*) **my Lord and Master** (*'adony*), **This Is Not Him** (*#^^#!*), **from the end** (*min qets*) **of forty years** (*'arba' shanah*), **I will gather the Egyptians** (*qabats 'eth Mitsraym*) **from the people** (*min ha 'am*) **who scattered there** (*'asher puwts sham*). (*Yachezq'el* / Ezekiel 29:13)

And I will have restored (*wa shuwb*) **the captivity, fortunes, and assets** (*shabuwth*) **of Egypt** (*Mitsraym*) **and I will return** (*shuwb*) **with them** (*'eth hem*) **the land** (*'erets*) **of Pathros** (*Phathrows*), **upon the land** (*'al 'erets*) **of their ancestry** (*makuwrah hem*), **having existed there** (*hayah sham*) **a low or lowly** (*shaphal*) **kingdom** (*mamlakah*). (*Yachezq'el* / Ezekiel 29:14)

This is upside down and backward. It is all the more proof that Ezekiel's Lord was on the opposing side during the Exodus. Yisra'el was scattered, not the Egyptians. Yisra'el will be gathered, not the Egyptians. Yahowah has already returned His people from captivity and will restore their fortunes. The Egyptians were never hauled off into captivity and God does not give a hoot about them, their freedom or their fortunes. And, Yahowah is returning to Yisra'el and for Yisra'el, not to Egypt or for Egypt.

Therefore, once again, everything Satan has claimed is invalid, and much of it is actually inverted.

Phathrows is particularly indicting. It is mentioned twice outside of Ezekiel, once by Isaiah and then by Jeremiah. Both speak of it as one of the places Yahowah will be drawing Yisra'elites out of so that they can come home to Yisra'el prior to His return. And yet, Ezekiel's Lord is bringing Egyptians back to this place and is even arriving with them.

Since this message is the antithesis of Yahowah's, can it be from any other than the inverse of God? And oh dear, who might that be?

This is as invalid as it is contradictory, while also being completely irrelevant. That is a bad combination for a twosome playing god and prophet.

From the kingdoms (*min ha mamlakah*), it will continually and actually be (*hayah*) low in elevation and/or lowly in status (*shaphal*). And it will not be lifted up (*wa lo' nasa'*) ever again upon the gentile nations ('owd 'al ha gowym). And I will have trifled with them to make little and few of them (*wa ma'at hem*) so that they never rule over or control (*la bilthy radah*) with the gentiles (*ba ha gowym*). (*Yachezq'el* / Ezekiel 29:15)

Since Pathros is thought to be Upper Egypt, it cannot be lower in elevation. And since the Lord promised to restore their fortunes, he's inept if they are to remain lowly.

As for the Lord of Babel trifling with them so that they would never again influence anyone, perhaps an introduction to the Ptolemies would help. They ruled the region, including Judea, as pharaohs from Egypt.

At this point, we can only assume that Christians, Jews, and Muslims are so accustomed to being deliberately deceived that they have developed an affinity for false prophets. Otherwise, why would all three religions

consider this trash inspired by God? After all, we are 60% of our way through Ezekiel, and we haven't read a single statement which was both relevant and true. And most, like these, are completely false. Many have been demented and demonic, sadistic and satanic.

And it will not exist (*wa lo' hayah*) **ever again** ('*owd*) **for the House of Israel** (*la beyth Yisra'el*) **for security and safety** (*mibtach* – for someone to trust), **remembering** (*zakar*) **their perversity and depravity** ('*awon hem*) **with their turn** (*ba panah hem*) **after them** ('*achar hem*).

Then they will have known (*wa yada'*) **that I am** (*ky* '*any*) **my Lord** ('*adony*), **This Is Not Him** (#^#!). (*Yachezq'el* / Ezekiel 29:16)

Egypt was never a source of security and safety for Israel or Judea – so it “cannot exist ever again.” After having been pummeled by the Egyptians and then subjugated, and against Yirma'yah's advice, they briefly bribed the Egyptians to protect them against the Babylonians. And that poor decision led to the Babylonians returning to destroy Judea and Jerusalem, while enslaving Jews. All the while, the Egyptians did not perform as promised.

It was not a matter of perversity but, instead, survival. Soon Nebuchadnezzar would be at their doorstep, and they would need their troops close to home.

While I do not suppose anyone knows what “with their turn after them” means, we know for certain that neither the Egyptians nor Judaeans capitalized upon this opportunity to know Yahowah. It still has not happened. And so, the Christian choir has returned to sing their favorite refrain: “Prophecy fulfilled.”

From one sentence to the next, we are to believe that 17 years had passed without a word from the Lord. And even then, the story isn't concerned about Yahowah's

relationship with Yahuwdym but, instead, regarding Nebuchadnezzar's ineffectiveness against Tyre.

The Lord of Babel, as we have learned, painted himself into a black box. He had predicted the fall of Tyre, gloating over its annihilation. But it did not occur. And rather than just admitting that he'd been wrong, pinning the false prophet tag on his apprentice, the Lord came up with a lame excuse. It's okay because Nebuchadnezzar tried really hard to do a good job. He and his men worked themselves to the nub and had actually been shortchanged, literally underpaid for the excellent work of trying to starve women and children to death.

And it is in (wa hayah ba) the 27th ('esrym wa sheba') year (shanah) in the first (ba ha ri'shown), in the first of the month (ba 'echad la ha chodesh), it was (hayah) a word (dabar) of This Is Not Him (#^#) to me to say ('el 'any la 'amar), (Yachezq'el / Ezekiel 29:17) son of Adam (ben 'Adam), Nebuchadnezzar (Nabuwkadne'tsar), king of Babylon (melek Babel), worked diligently ('abad – served) with his strength, wealth, ability, and troops ('eth chayl huw') laboring ('abodah) greatly (gadowl) toward Tyre ('el Tsor).

Every head (kol ro'sh) was shaved bald (qarach) and every shoulder (wa kol katheph) was pulled off and smooth-skinned from being rubbed raw (marat) and wages or reward (sakar – pay back for services rendered) were not (lo' hayah) to him (la huw') and for his property, military, capacity, and qualifications (la chayl huw') from Tyre (min Tsor) above the labor ('al ha 'abodah – beyond the work) which he had worked and served ('abad) upon her ('al hy'). (Yachezq'el / Ezekiel 29:18)

The Lord has provided us with his definition of good works and fair compensation. If you do your best to bludgeon a community to death without provocation for the

express purpose of plundering them, but fail, you are to be commended, rewarded, and compensated for your efforts. This, evidently, is especially so if you are laboring to fulfill a false prophecy.

War can be rewarding, even when one fails, so long as the warrior is fighting for the Lord...

Therefore (*la ken*), **thus said** (*koh 'amar*) **my Lord** (*'adony*), **This Is Not Him** (*#^#!*), **behold, notice me** (*hineh 'any*), **I will give** (*nathan*) **to** (*la*) **Nebuchadnezzar** (*Nabuwkadne'tsar*), **king of Babylon** (*melek Babel*), **the land of Egypt** (*'eth 'erets Mitsraym*), **and he will have lifted and carried** (*wa nasa'*) **its wealth and multitudes** (*hamown hy'*) **and will plunder** (*shalal*) **taking her people and property as a spoil of war** (*shalal hy'*) **and he will loot and rob it** (*bazaz hy'*) **for her plunder** (*baz hy'*).

Then it will have been (*wa hayah*) **wages, compensation, and a reward, pay back** (*sakar* – fare and payment) **for his army, his property, the military and the ability of his troops** (*la chayl huw'*). (*Yachezq'el* / Ezekiel 29:19)

One of the things that I learned very early on in this relationship is that those who do it for a living are doing it for the money and not God. Further, those who are working on behalf of Yahowah tout His message and not their own. They serve for the benefit of God's people and never to enrich themselves. So, this narrative between the Lord of Babel and the King of Babel is all sorts of wrong. In fact, it reminds me of the Quran's 8th Surah – the Spoils of War – which begins by saying that “stealing is lawful and good.”

There are six references to ill-gotten gain, of what is nothing less than armed robbery, in a single verse. And, then, next explains that this will have been a service to the Lord because they would be working for him.

His wage as income and compensation for his work (*pa'ulah huw'*) **which he earned by his effort and service** (*'asher 'abad*) **in her** (*ba hy*). **I had given** (*nathan*) to him (*la huw'*) **the land of Egypt** (*'eth 'erets Mitsraym*) **because** (*'asher*) **they engaged, doing so by working** (*'asah*) **for me** (*la 'any*), **declares** (*na'um*) **my Lord** (*'adony*), **This Is Not Him** (*#^#!*). (*Yachezq'el* / Ezekiel 29:20)

While the work and rewards are grossly inappropriate, indeed immoral, there is new evidence which suggests that, to some degree, this likely occurred. That would not, however, make this the first prophecy Ezekiel got right because the part which appears accurate, had been previously predicted by *Yirma'yah* | Jeremiah in the 43rd chapter.

And while Ezekiel's claim remains wrong because it is shown as a way of diverting attention from a false prophecy, it glorifies armed robbery, and it was pilfered from another source, *Yirma'yah*'s prophecy now appears accurate. Until quite recently, scholars had said that there was no evidence to show that Nebuchadnezzar had been successful in Egypt.

Before he was even king, we know that Babylon's heir-apparent began his career routing the Egyptians at Carchemish, which is accurately predicted in Jeremiah. Moreover, he managed to take control of every kingdom between Babylon and Egypt. He is also known for having entered Egypt and for winning and losing battles against the pharaohs. However, since archeologists have not yet found Babylonian texts for regnal years 12-43, detailing what occurred, there is the inference that Nebuchadnezzar's entrees into Mitsraym were limited and mostly unsuccessful.

The truth is that we just have not unearthed the clays attesting to what occurred during the years this assault

would have occurred. So it isn't that the king didn't gloat, it is that we are yet to find the record of his boasts.

According to the prophet's testimony, Yirma'yah fled to Tahpanhes, Mitsraym in the southeastern part of the Nile Delta sometime after the fall of Jerusalem in 587-6 BCE. And it was there that he predicted that Nebuchadnezzar would prevail over this location, and while there, he would torch temples and break idols. He even revealed that Pharaoh Hophra (Uahabra in hieroglyphics) would suffer this indignity.

The successful raid would have had to have occurred after the failed siege of Tyre, which culminated in 574-3 BCE. Josephus would affirm that after subduing the entire region, Nebuchadnezzar entered Egypt and wasted the country, slayed the reigning pharaoh, and then returned to Babylon with his Judean slaves. His testimony, however, is often discounted for lack of additional corroboration.

Fortunately, it has been found. The testimony of a contemporary Egyptian source, Nes-Hor, the heir-apparent to the crown of Nubia, was written in hieroglyphics on his statue. His likeness and accounting of events had originally been erected in the temple of Knnun in his hometown at Elephantine (an island in the Nile located at the first cataract). Having been stolen, it is now housed in the Louvre. According to the translation of German Egyptologist, Dr. Alfred Wiedemann (Ph.D. from Leipzig University, professor of Egyptology at Bonn University, and author of 12 books on ancient Egypt), the text reads...

"I have caused my statue to be prepared, through which my name shall be immortal, never to be destroyed in this temple, because I repaired the temple when it was wasted by the attack of the Aamu, and all the wretched Northerners from the land of Sati...to make an expedition to waste and plunder the upper country [Upper Egypt] was in their heart. The fear of His Majesty was slight *with them*.

They caused to strengthen their heart with plans. I did not let them plunder as far as Nubia: I made them come near the place where His Majesty was, and His Majesty made a great carnage among them.”

Nebuchadnezzar represents the only northern force capable of having entered the Nile Delta of Lower Egypt and then to have destroyed the temple at Elephantine Island during the reign of Pharaoh Hophra. Babylon was actively menacing Egypt at a time when Nebuchadnezzar had subjugated the entire region north of Egypt. It would have been impossible for any other army to pass through the Babylonian gauntlet and attack Egypt through the Nile Delta.

Moreover, “Aamu” is from *‘am*, the Hebrew word for “people” and, specifically, Jews. They were likely mentioned because Nebuchadnezzar would have preferred conscripting able-bodied young Jewish men into his army where they could do him some good rather than just killing them. And “Sati” is Mesopotamia, the Babylonian homeland.

Having traveled up the Nile far enough to plunder the temple on Elephantine, the entire Nile Delta, including Tahpanhes, would have been under Nebuchadnezzar’s control. And while he would be ousted, his tenure and behavior fulfilled Yirma’yah’s very specific prophecy.

Making matters more challenging, however, Jeremiah, like Isaiah, is not presented in strict chronological order. The preceding prophecy is contained in the 43rd chapter. And yet, the predictions regarding the battles between Nebuchadnezzar and Pharaoh Necho, which would have occurred in Carchemish prior to the aforementioned invasion, are described in the 46th chapter. The reason is twofold. Yahowah’s perception of time is not linear but, instead, simultaneous. For God, all time can be seen at any one time. This makes prophecy future history. Yahowah’s

prophets are describing events which they have witnessed in our future while in our past. Therefore, since time is no longer linear to them, the prophet will often arrange material by subject so that he stays on topic. The sojourn to Tahpanhes was part of a broader conversation in Yirma'yah about why Yahuwdym were in this mess.

This known, all of Ezekiel's embellishments would remain incorrect. Egypt would not be laid waste nor would it be uninhabitable for forty years. And Egypt was not recompensed for the failed predictions regarding Tyre. But what would one expect from a quasi-literate sadistic psychopath pretending to be God?

In the day (*ba ha yowm ha huw'*), **I will sprout up and grow** (*tsamach* – I will spring up) **a horn** (*qeren*) **for the House of Israel** (*la beyth Yisra'el*). **And for you** (*wa la 'atah*), **I will give** (*nathan*) **opening** (*pithachown*) **mouth** (*peh*) **within their midst** (*ba tawek hem*).

Then (*wa*), **they will have known** (*yada'*) **that, indeed** (*ky*), **I am** (*'any*) **This Is Not Him** (*#^#*!). (*Yachezq'el* / Ezekiel 29:21)

Perhaps a little more dressing with that word salad would make it more palatable.



After sacrificing Egypt to meet Nebuchadnezzar's belated payroll, the Lord and his apprentice were back on speaking terms after their 17-year hiatus. Therefore, we return to familiar verbosity, which was no doubt chosen because the sole determining factor distinguishing between major and minor 'prophets' among the religious was word count.

And a word (*wa dabar*) **is** (*hayah*) **to me** (*'el 'any*) **of This Is Not Him** (*#^#!*) **to say** (*la 'amar*), (*Yachezq'el* / Ezekiel 30:1) **son of human** (*ben 'adam*), **you must act like a prophet and have said** (*naba' wa 'amar*), **thus said** (*koh 'amar*) **my Lord** (*'adony*), **This Is Not Him** (*#^#!*), **it is imperative that you wail, crying out loud with a shrill voice to lament** (*yalal*) **alas** (*hah*) **for the day** (*la ha yowm*). (*Yachezq'el* / Ezekiel 30:2)

For near (*ky qarowb*) **a day** (*yowm*), **and near, close and approaching** (*wa qarowb*) **a day** (*yowm*) **of** (*la*) **This Is Not Him** (*#^#!*), **a day** (*yowm*) **of cloud** (*'anan*), **a time of non-Israelites** (*'eth gowym*) **will be** (*hayah*). (*Yachezq'el* / Ezekiel 30:3)

Yes, indeed, the Lord is on a roll. This is yet another partially accurate prophecy. There would be lamentable days, a day whereupon there would be a cloud, and a time for non-Israelites. However, putting the obvious aside, the Day of Yahowah was 2,600 years distant, which isn't near by any literary standard.

As for predicting the impending doom of Egypt, the little that Ezekiel got right by plagiarizing Jeremiah was overshadowed by the embellishments he got wrong and his continued and absurd theatrics. And unlike Yirma'yah's assessments, which were to affirm the inappropriateness of trusting Egypt, there is no rational justification provided in Ezekiel for the impending doom.

And a sword will come (*wa bow' chereb*) **in Egypt** (*ba Mitsraym*) **and it will have been** (*hayah*) **anguishing and painful** (*chalchalah*) **in Cush** (*ba Kuwsh*) **with the pierced, defiled, and slain** (*ba chahal*) **falling** (*naphal*) **in Egypt** (*ba Mitsraym*).

Then her wealth, abundance, commotion, and crowds (*hamown hy'*) **will have been seized and taken** (*laqach*) **and her foundations** (*wa yasowd hy'*) **have been**

destroyed and demolished (*haras*). (*Yachezq'el* / Ezekiel 30:4)

The location of Cush is not known. It could have been anywhere from Northern Africa to Southern Arabia, while many think Upper Mesopotamia. And based upon its proximity to the Garden of Eden, we must also look to the region surrounding the Black and Caspian Seas. So, while there is a wide swath of possibilities, since Cush is not in Egypt, the Lord would be wrong again.

Egypt was plundered many times, as were all ancient empires, but her foundations survived a litany of conquerors. Even the Greeks adopted Egyptian ways rather than upending them. It would not be until the bloody hand of Imperial Rome and the diabolical rage of Islamic jihadists that they would crumble.

Returning to fun-with-names, we read...

Cush (*Kuwsh*), **and Put** (*wa Puwt*), **and Lud** (*wa Luwd*), **and all of Arabia** (*wa kol ha 'ereb* – all mixed company, foreign people, flies, fabrics, or evenings), **and ?** (*wa Kuwb* – only used this once in Ezekiel), **and the children of the land** (*wa beny 'erets*) **of the covenant** (*ha beryth*), **with them** (*'eth hem*) **by the sword** (*ba ha chereb*) **will fall** (*naphal*). (*Yachezq'el* / Ezekiel 30:5)

With Cush's location unknown, and some of the far-flung possibilities being Turkey, Arabia, Yemen, and Ethiopia, Put could also be in either Libya or Persia. Lud is perceived to be Lydia, but even that does not provide a discernible location or nation. As for Arabia, should the Lord have intended to identify the people and place, all of it was not subjugated until Muhammad invented Islam in the 7th century CE. Therefore, by the inclusion of *kol*, it is clearly wrong. There is no Kuwb. And there is only one Land of the Covenant and that would be Yisra'el. However, its demise was long past.

While the Devil's Apprentice loves to toss out names, we must remember that the monikers of *Noach's* | Noah's descendants do not all equate to places on a map.

Egypt did not very often have ongoing sustainers or supporters. For all of the reasons Yahowah articulated through Yirma'yah, they weren't sufficiently trustworthy or accommodating so this was not valid either. The few who fought alongside Egypt were there only because they feared the same foe.

Thus said (koh 'amar) This Is Not Him (#^#!), they will have fallen (wa naphal) those supporting and sustaining (samak) Egypt (Mitsraym).

And he will have descended and gone down (wa yarad), her majestic might and splendorous strength (ga'own 'oz hy') from (min) Migdol (Migdol – an unidentifiable and unlocatable site along the Yatsa' | Exodus in Northern Egypt) ? (Saweneh – used only in Ezekiel) by the sword (ba ha chereb), they will fall (naphal) in her (ba hy'), announces (na'um) my Lord ('adony), This Is Not Him (#^#!). (Yachezq'el / Ezekiel 30:6)

Satan is deploying a unique strategy to overcome his prophetic limitations. If he speaks of places which are unidentifiable or, even better, fictitious, then who is to say he's lying? That way, his majestic might and splendor are not diminished. All the while, he'll huff and puff and blow your house down...

And they will be desolate and devastated, destitute and uninhabitable (wa shamem) in the midst (ba tawek) of desolate, devastated, and deserted countries ('erets). And his cities (wa 'iyir huw') in the middle (ba tawek) of cities ('iyir) dried up and desolate (chareb) they will choose to be (hayah – they are by choice (qal imperfect jussive)). (Yachezq'el / Ezekiel 30:7)

Then (wa), they will have known (yada') that, indeed (ky), I am ('any) This Is Not Him (#^#!) in giving (ba nathan) of me ('any) fire to Egypt ('esh ba Mitsraym) and have been broken (wa shabar) all of her helpers and supporters (kol 'azar hy'). (Yachezq'el / Ezekiel 30:8)

There are no cities within cities. And Egypt is neither uninhabitable nor in the midst of lifeless places. Since it isn't well-forested and its buildings are predominantly stone, the Lord's fires have done minimal damage. As for helpers, Egypt's aggressive and xenophobic approach to her neighbors has rendered the Lord's final claim meaningless too.

In the day of his (ba ha yowm ha huw') will go out (yatsa') spiritual messengers (mal'ak) out of to my presence (min la paneh 'any) in the ships (tsym) to startle, astonish, and frighten (la charad) the confidence of the unsuspecting and naïve ('eth betach) of Cush (Kuwsh).

And it will have been (wa hayah) anguish and pain (chalchalah) in them (ba hem) in the day (ba yowm) of Egypt (Mitsraym), for behold, it comes (ky hineh bow'). (Yachezq'el / Ezekiel 30:9)

In this case, the Lord of Babel is suggesting that he is putting the *mal'ak* | spiritual implements to work. The Lord would have them be terrorists to startle the unsuspecting. This would make the most sense if Satan was a *mal'ak* and convinced others to be similarly adversarial.

In this regard, and since we are confronted with *mal'ak* | spiritual messengers in this passage, it is germane to know that Yahowah presents spiritual beings under four categories. The broadest is *tsaba'* | which seems to depict all of the spiritual entities and implements under Yahowah's control – recognizing that God created and has considerable influence over Satan.

The next most inclusive depiction is *mal'ak*. They serve as heavenly implements and spiritual messengers. Essentially, they do as they are told and serve Yahowah and His people in many important ways. Their aptitude is considerable because they endure through time and seem able to travel through it and through dimensions.

While I have long considered *ha Satan* to be among their ranks, we are not specifically told that this is the case. We also do not know if he works alone or if there are other spiritual beings doing his bidding. This statement suggests the latter.

The second narrowest categorization of spiritual beings includes the aforementioned *karuwbym*. They were shown guarding the Garden of Eden against encroachment – just as Satan has stated. And they are shown protecting the Mercy Seat of the Ark of the Covenant so that it cannot be approached from the rear or sides. They are also presented watching over the Tent of the Witness.

Satan revealed previously that he was a *karuwb*, and in that depiction, there is no reason to doubt his self-assessment because it appears fitting. It explains why Chawah seemed familiar with him and was impressed by him. If true, it would have provided Satan an opportunity to witness the Almighty's fascination with 'Adam, revealing why, without empathy, he would not have understood the attraction or known that love is the most powerful bond in the universe. Confused or jealous, this would then explain his disdain for humankind, and set the course for everything that followed, including what we are reading in Ezekiel.

The final categorization of spiritual entities is all directly associated with Yahowah's persona, outreach, and purpose. The most important is the *Ruwach Qodesh* | Set-Apart Spirit, representing the Maternal aspects of God's nature. She has a number of other titles and is also the

Mala'kah | the Maternal Manifestation of the Spirit's Work. The name '*Eyalowth*' is ascribed to Her in this regard. She could also be responsible for manifesting the seven spirits of Yahowah, although they may be conveyed by special *mal'ak* – such as those who met with the prophets.

The difficulty in determining which category of spiritual being Satan was conceived is that, apart from the Lord's rantings here in Ezekiel, we are not told. And also, apart from *ha Satan*, every other mention of a spiritual being is favorable. They do great work. Satan would be the exception.

On the other hand, Satan bears every other resemblance to the *mal'ak* – especially in the sense that they are immortal and thus must be incarcerated in She'owl rather than be exterminated. And clearly, he's been around for at least 6,000 years. Therefore, in this light, and while recognizing that we are not explicitly told, I suspect that *kariwbym* are a designation of *mal'ak* and that *mal'ak* comprise the *tsaba'*.

The most challenging aspect of identifying *ha Satan* with the *mal'ak*, other than he went rogue, is the issue of freewill – something deprived of all *tsaba'*. Because we assume that he chose to rebel and rise above the Almighty, he is often ascribed with volition. But what if he is doing as he was designed – if he is simply playing his role? And also possible, just as in the military, a private can defy a general, but without freewill, there is a penalty. This would be consistent with what Satan endured, because he was diminished and constrained as a result of misappropriating Yahowah's testimony to betray Chawah. Moreover, the deprivation of freewill would explain Satan's lack of empathy and creativity, such that it is all about misleading and counterfeiting.

Finally in this regard, my job is to accurately reveal what Yahowah has said to His people and then explain it such that it is more readily understood. God did not categorize Satan because there is no benefit to us knowing how he originally fit into the *tsaba* '. Further, the realization that an entirely perfect God could create and use evil is a difficult concept for us to process, even when we understand that it was necessary.

In conclusion, Yahowah gave us the means to determine what He inspired so that we could know Him and respond to Him. And this provides us with the alternative, which is a way to recognize that which is not from Him and is, therefore, unreliable. What more do we need to know?

Returning to the text of the previous statement, Yahowah did in fact torment the oppressive and recalcitrant Egyptians because they were reluctant to let His people go. But it would not be until Xerxes became the fourth king of Persia that the nation would tremble again. Even the Greeks and Romans left the common folks alone.

As we have discovered, Nebuchadnezzar's conquest of Egypt was severely restricted in scope and duration. But evidently, the Lord didn't get the memo.

Thus said (*koh 'amar*) my Lord ('*adony*), This Is Not Him (#^#!), so I will have put an end (*wa shabath*) to the commotion and crowds, the wealth and abundance (*hamown*) of Egypt (*Mitsraym*) by the hand (*ba yad*) of Nebuchadnezzar (*Nabuwkadne'tsar*), king of *Babel* | Confusion with the Lord (*melek Babel*). (*Yachezq'el* / Ezekiel 30:10)

The *hamown* of *Mitsraym* was not *shabath* by *Nabuwkadne'tsar*. Although, there has been ample *Babel* | Confusion with the Lord.

He (*huw'*) and his people (*wa 'am huw'*) with him (*'eth huw'*), the cruelest and most ruthless terrorizing (*'aryts*) of gentiles and nations (*gowym*), will be forced to come, having no say or options in the matter (*bow'* – they will arrive passively by compulsion (hofal participle passive)) to corrupt and destroy, sliming and spoiling (*shachath*) the land (*ha 'erets*).

Then they will have poured out (*wa ryq*) their swords (*chereb hem*) over Egypt (*'al Mitsraym*) and completely fill (*wa male'*) the land (*'eth ha 'erets*) of pierced, profaned, and slain (*chahal*). (*Yachezq'el* / Ezekiel 30:11)

This is one of the many ways Ezekiel demonstrates that he was a false prophet. The Babylonians and Persians were among the least ruthless and cruel nations. Assyria, Egypt, Greece, and Rome were far worse. And toward Jews, so were Roman Catholics and Muslims. And this was the reason *Yirma'yah* | Jeremiah was pleading with his people that, if they aren't willing to trust Yahowah, they should put their fate in the hands of the Babylonians rather than the Egyptians. So, the crux of the issue is not only lost on Ezekiel's Lord, it is inverted.

Of the lesser issues, no one compelled the Babylonians to invade a nation or leave it alone. The hofal stem does not apply to them. Further, even during Nebuchadnezzar's brief incursion, he did not corrupt, destroy, slime, or spoil the land. Moreover, it was never filled with the pierced, profaned, or slain.

This reveals the fundamental difference between knowing and understanding. The author of Ezekiel no doubt read the prophecies in Jeremiah and knew that Nebuchadnezzar would have some limited success in Egypt, but he remained clueless about the reasons behind all that *Yirma'yah* had to say to Yahuwdym during this time.

Yahowah's prophets also spoke of the drying of the Nile, but it was in conjunction with the Time of Ya'aqob's Troubles before God's return for His people. And with the recent completion of the Grand Ethiopian Renaissance Dam, that prophecy now appears inevitable. However, it did not occur prior to, during, or after the Babylonian invasion.

Then I will have provided the gift (*wa nathan*) of drying up the Nile Rivers, such that they become waterless ground (*ya'orym charabah* – the rivers are totally dry without any water).

And I will have sold (*wa makar*) the country ('*eth ha 'erets*) into the hands (*ba yadym*) of the evil and wicked, fierce and harmful, troubling and miserable (*ra'ym*).

So (*wa*), I will devastate and destroy, making appalling and uninhabitable (*shamem*) the country ('*erets*) along with (*wa*) what fills it (*malo' hy*') by the hand (*ba yad*) of illegitimate and unauthorized foreigners (*zar* – strangers and aliens).

I am ('*any*), This Is Not Him (#^#!), and I have spoken (*dabar*). (*Yachezq'el* / Ezekiel 30:12)

Since all of this continues to be untrue, there is no hiding from the fact that the errancy was intentional. It would not be rational to assume that the Lord was unlucky this many times in succession.

There is one Nile, not two. The Blue, White, and Red Nile tributaries do not make more than one Nile. The mighty river ebbs and flows, and it will become much dryer, but it has never and will never be completely devoid of water, which is what *charabah* requires to be accurate.

Egypt has never been sold nor will that occur in the future. After having bested the Assyrians 200 years previous to this false prophecy, Egypt was never again under the control of a nation more wickedly fierce or

troubling than the pharaohs themselves. The Babylonians were not nearly as troubling, and they were booted out almost as quickly as they came. The initial Persian conquest under Cyrus' son, Cambyses II, was remarkably congenial. And although Xerxes was less accommodating, soon thereafter, the Greeks set up shop and acted like pharaohs. They ran Egypt as if they were Egyptians until the Roman conquests. Like all human civilizations, the Greeks were evil but not demonstrably worse than their predecessors in Egypt. Islam is particularly repressive, but since 90% of Egyptians are Muslims, the miserable conditions cannot be blamed on outsiders.

Contrary to the Lord's profession, Egypt has never been destroyed and it has never become uninhabitable. Further, the *zar* | unauthorized and illegitimate tag only works when speaking of those invading Yisra'el, not when gowym are invaded by gowym. And, of course, we know that Yahowah did not say any of this because everything would have been right rather than wrong.

Occasionally, Egypt's foes have removed some of their gods but mostly for trophies or to stock museums. Napoleon took a cannon to the Great Sphinx of Giza, but even then, it's not likely that a stone representation of a false god could have been exterminated. And as proof that there has been no end to Egypt's religious images and effigies, countless representations of both still stand and are visible today.

Thus said (*koh* 'amar) my Lord and Master, the one who owns and controls me ('adony), This Is Not Him (#^#!), so I will have annihilated and exterminated (*wa* 'abad) idols, images of worship, and religious effigies representing deities (*giluwlym* – that which rolls) while I have put an end to, having ceased (*wa shabath* – having stopped) worthless idols ('elyl –not gods) out of (*min*) Noph (*Noph* – perhaps a misspelling of *Moph*, which

would have been short for Memphis, the religious and political capital of Lower Egypt).

And an elevated leader (*wa nasy'* – a high-ranking ruler) **from the land of Egypt** (*min 'erets Mitsraym*) **will no longer exist** (*lo' hayah 'owd*).

So, I will have offered to give (*wa nathan*) **fear or reverence, terror or respect** (*yira'ah*) **in the land of Egypt** (*ba 'erets Mitsraym*). (*Yachezq'el* / Ezekiel 30:13)

Even if we make '*nophing*' of the spelling error and pretend that Noph was Moph and that Moph was Memphis, the ancient religious site remains replete with all manner of religious imagery. Also incorrect, Egypt has been home to many high-ranking rulers from that day to this day.

Then I will have desolated and devastated, ravaged and destroyed, stunned, horrified, and stupefied (*wa shamem*) **Pathros** (*Phathrows* – assumed to be Upper Egypt in *Yasha'yah* and *Yirma'yah*) **and I will give fire** (*wa nathan 'esh*) **to Zoan** (*Tso'an* – an ancient Lower Egyptian town). **Then I will perform** (*wa 'asah*) **punishments by inflicting pain** (*shephet*) **in No** (*ba No'* – a city in Egypt thought by some to be Thebes even though there is no etymological connection). (*Yachezq'el* / Ezekiel 30:14)

And I will have poured out (*wa shaphak*) **my venomous snake toxin** (*chemah 'any*) **on Sin** (*Syn* – of unknown location), **the protective refuge and stronghold** (*ma'oz*) **of Egypt** (*Mitsraym*), **and cut off** (*wa karat*) **the commotion and crowds, the wealth and abundance** (*hamown*) **of No** (*ba No'*). (*Yachezq'el* / Ezekiel 30:15)

Upper Egypt was not destroyed by Nebuchadnezzar, forestalling the ravaging and stupefying of Pathros. Even if we could identify ancient Zoan, one would be hard-pressed to find evidence of fiery demise. I'm betting against chronic pain for No as well.

The following isn't credible and is borderline illegible...

I will have offered the gift (*wa nathan*) **of fire** ('*esh*) **to Egypt** (*Mitsraym*). **Sin** (*Syn*) **is laboring and writhing, twisting and turning** (*chyl*), **and No** (*No '*) **will be** (*hayah*) **divided and split apart** (*lo baqa '*). **Then Noph** (*wa Noph*) **enemies and adversaries by day** (*tsar yomam*). (*Yachezq'el* / Ezekiel 30:16)

The young men (*bachuwr*) **of On** ('*Own* – only used in Ezekiel as the name of a place, otherwise identical to '*awon* – evil) **and Pi-Beceth** (*Pybeseth* – used only in Ezekiel, based upon the name of an Egyptian goddess, Bastet) **by the sword will fall** (*ba ha chereb naphal*) **and behold, now, they** (*wa henah*) **will walk** (*halak*) **into the captivity and exile** (*ba ha shaby*). (*Yachezq'el* / Ezekiel 30:17)

And in Tehaphnehes (*Tachpanches* – used only in Ezekiel, perhaps a misspelling of the town cited in Yirma'yah which served as the germ of this gross extrapolation), **the day** (*ha yowm*) **will have been withheld and halted** (*chasak*) **in breaking, destroying, crushing, and smashing of me** (*shabar* '*any*) **there** (*sham*) **with the yoke** ('*eth mowtah*) **of Egypt** (*Mitsraym*). **And it will cease in her** (*wa shabath ba hy*') **her strong pride and mighty majesty** (*ga'own* '*oz hy*').

She (*hy*') **of cloud** ('*anan*), **he will have chosen to be dramatically covered** (*kasah* – he will enthusiastically elect to have been concealed (piel imperfect third-person masculine singular energetic nun jussive paragogicum)) **of her** (*hy*') **and her daughters** (*wa bath hy*') **will walk** (*halak*) **into the captivity and exile** (*ba ha shaby*). (*Yachezq'el* / Ezekiel 30:18)

While it would be reasonable to dispute the gift of fire and labor of Sin, the splitting of Noph and captivity of On, we can be assured that the day was not halted in

Tehaphnehes as the Lord shattered the mighty majesty of Egypt. As for “she of cloud, he will have chosen to be covered of her” as “her and her daughters walk into exile,” let’s give him that one for giggles.

All of the unfulfilled threats to slash and smash, break and punish, are proving only that This Is Not Him...

Then I will have performed (*wa ‘asah*) **punishment by inflicting pain** (*shephet*) **in Egypt** (*ba Mitsraym*). **Then** (*wa*), **they will have known** (*yada’*) **that, indeed** (*ky*), **I am** (*‘any*) **This Is Not Him** (*#^#!*). (*Yachezq’el* / Ezekiel 30:19)

Jumping 16 years back in time, as would be a prophet’s prerogative if Ezekiel had been a prophet...

And it is (*wa hayah*) **in the eleventh year** (*ba ‘echad ‘esreh shanah*), **in the first** (*ba ha ri’shown*), **in the seventh of the month** (*ba ha sheba’ la ha chodesh*), **a word it was** (*wa hayah dabar*) **of This Is Not Him** (*#^#!*) **to me to say** (*‘el ‘any la ‘amar*), (*Yachezq’el* / Ezekiel 30:20) **son of Adam** (*ben ‘adam*), **with the strong arm** (*‘eth zarowa’*) **of Pharaoh** (*Phar’oah*), **king of Egypt** (*melek Mitsraym*), **I have broken, crushed, and shattered** (*shabar*).

And behold (*wa hineh*), **it is not saddled, twisted, or bound** (*lo’ chabash*) **to give** (*la nathan*) **healing** (*raphuwa’ah* – remedy) **with the placing** (*la sym*) **of a splint** (*chithuwl*) **by saddling, twisting, or binding it** (*chabash hy’*) **to severely harden and strengthen it firmly** (*la chazaq hy’*) **to take hold** (*la taphas*) **with the sword** (*ba ha chereb*). (*Yachezq’el* / Ezekiel 30:21)

I think that the Lord meant to say that he broke the unnamed pharaoh’s arm so that he would be unable to lift a sword, as if that would stop him from using his army. Then for good measure, in the land of mummification

where everything is wrapped, the pharaoh's wounds will go unbound such that they will never heal.

Therefore (*la ken*), **thus said** (*koh*) **my Lord and Master** (*'adony*), **This Is Not Him** (*#^#!*), **behold, notice me** (*hineh 'any*) **toward** (*'el*) **Pharaoh** (*Phar'oah*), **king of Egypt** (*melek Mitsraym*), **and I have broken, crushed, and shattered** (*wa shabar*) **his arms** (*'eth zarowa' huw'*), **with the harsh, severe, hard, and strong** (*'eth ha chazaq*) **and with the shattered and crushed** (*wa 'eth ha shabar*). **So, I will cause to have fallen** (*wa naphal*) **the sword from his hand** (*ha chereb min yad huw'*). (*Yachezq'el / Ezekiel 30:22*)

Even better, after breaking one arm, the Lord intends to shatter the other, crushing both. That will be it for swords in Egypt. They will be defenseless.

Then I will have scattered (*wa puwts*) **the Egyptians** (*'eth Mitsraym*) **among the gentiles** (*ba ha gowym*) **and I will have scattered them** (*zarah hem*) **in the earth** (*ba ha 'erets*). (*Yachezq'el / Ezekiel 30:23*)

Perhaps someone should tell the Lord of Babel that the Egyptians are gentiles. And as a point of fact, unlike Jews, they haven't been scattered.

And I will have severely strengthened (*wa chazaq*) **the arms** (*'eth zarowa'*) **of the king of Babel | Confusion with the Lord** (*melek Babel*) **and have given** (*wa nathan*) **my sword** (*'eth chereb 'any*) **into his hand** (*ba yad huw'*). **So, I will have shattered and smashed** (*wa shabar*) **the arms** (*'eth zarowa'*) **of Pharaoh** (*Phar'oah*).

And he will have excessively groaned and moaned (*wa na'aq na'qah*) **defiled, profaned, and slain** (*chalal*) **to his presence** (*la paneh huw'*). (*Yachezq'el / Ezekiel 30:24*)

In actuality, Pharaoh had the last gash against Babylon. They would retreat and never return. It was only

after Cyrus conquered Babylon, making it part of Persia, that his son conquered Egypt. But even then, he did not break the pharaoh's arms. And as for excessive groaning and moaning from profaning and slaying, the Lord is confused and does not know which nation prevailed.

And I will have severely strengthened (*wa chazaq*) **the arms** (*'eth zarowa*) **of the king of Babel | Confusion with the Lord** (*melek Babel*). **And** (*wa*) **the arms** (*zarowa'owth*) **of Pharaoh** (*Phar'oah*) **will fall** (*naphal*).

Then (*wa*), **they will have known** (*yada'*) **that, indeed** (*ky*), **I am** (*'any*) **This Is Not Him** (*#^#*!) **in having given of me** (*ba nathan* *'any*) **my sword** (*chereb* *'any*) **into the hand** (*ba yad*) **of the king of Babel | Confusion with the Lord** (*melek Babel*).

And he will have stretched it out (*natah* *'eth hy*) **toward the country of Egypt** (*'el 'erets Mitsraym*). (*Yachezq'el* / Ezekiel 30:25)

Then I will have scattered (*wa puwts*) **the Egyptians** (*'eth Mitsraym*) **with the gentiles** (*ba ha gowym*) **and I will have scattered with them** (*zarah* *'eth hem*) **in the ground** (*ba ha 'erets*).

Then (*wa*), **they will have known** (*yada'*) **that, indeed** (*ky*), **I am** (*'any*) **This Is Not Him** (*#^#*!). (*Yachezq'el* / Ezekiel 30:26)

Babylon was weakened by Egypt and never regained her former glory. So, the inverse of this pronouncement is actually true. It is likely that the defeats suffered against Egypt contributed to the empire's demise such that Babylon was easy pickings for Cyrus.

Egypt is a gentile nation, and her people were not scattered in the ground. More importantly, even to this day, the Egyptian Muslims and Copts, representing 99% of the

population, have one thing in common – they do not know Yahowah.



Over the course of the last two chapters, the Lord of Babel has continuously ranted against Mitsraym, acting like a deranged child throwing his toys at the other kids in the sandbox. He promised to demolish Egypt, exterminate its gods, and make the land completely uninhabitable after breaking Pharaoh's arms. The Lord's justifications were inconsequential and fabricated, and yet, he is so deranged and out of control there is no hiding the realization that this was written by a sadistic psychopath.

The Lord of Babel is delusional, grossly overstating his ability while overestimating the consequences of his actions. He is duplicitous, claiming to be God when he is the Adversary. And once again, we are left to consider how he managed to get every single one of his predictions wrong – even when attempting to plagiarize an actual prophet.

The test Yahowah provided in His *Towrah* | Guidance to ascertain whether a prophet was speaking for God or himself was and remains inerrancy throughout time. He did not provide one for the likes of Ezekiel – a quasi-literate word salad where nothing is true. I suppose Yahowah thought that if people are this susceptible to lies then there is no hope that such individuals will ever know Him.

While the Book of Ezekiel offers nothing from God, and nothing of value, our commitment to disemboweling its contents must continue because it was placed among the prophets, and it continues to influence Judaism, Christianity, and Islam in ways that demonize and dehumanize God's people.

With the Lord's tirade against Tyre, glorification of its imaginary king and cherub, including the revisionist view of the role he played in the Garden of Eden, Ezekiel became autobiographical. We were shown a self-portrait, inclusive of Satan's warped perspective and inverted reality. So, with that in mind, what are we to make of him smashing Egypt's sandbox? If the depictions of Tyre and its king served as the basis of the Lord's Replacement Theology where his role and God's are interchanged, are we witnessing Satan's perspective on *She'owl* | Hell in his annihilation of Egypt?

Should this be the case, then Pharaoh is being accused of Satan's egotistical self-portrayal – of claiming to be the Creator when he is among the created. By portraying the hellish consequence as a justified penalty, then the Devil is playing God, thereby confusing the reader while obsessed with demonstrating that he thinks Yahowah grossly overreacted to what he did in Eden and subsequently in Yisra'el and among her neighbors. If I'm right, the Egyptian chronicles are Satan acting as a god over Hell.

So how do you suppose a Jewish slave confined in Babylon, over a thousand miles from Egypt, is going to dress the pharaoh down?

And it is in the 11th year (*wa hayah ba 'echad 'esreh shanah*) **in the third** (*ba ha shalyshy*), **in the first day of the month** (*ba 'echad la ha chodesh*), **it was** (*hayah*) **a word** (*dabar*) **of This Is Not Him** (#^^#) **to me** (*'el 'any*) **to say** (*la 'amar*), (*Yachezq'el* / Ezekiel 31:1) **child of person** (*ben 'adam*), **it is imperative that you say** (*'amar*) **to pharaoh** (*'el Phar'oah*), **king of Egypt** (*melek Mitsraym*), **and to his abundant wealth and multitude of people** (*wa 'el hamown huw'*):

To whom (*'el my*) **were you comparable** (*damah*) **in your greatness and majesty** (*ba godel 'atah* – in your magnificence and eminence)? (*Yachezq'el* / Ezekiel 31:2)

This may seem complicated, but it's actually fairly simple. The pharaoh, Assyria, and the cedar all represent the egotistical and self-promoting Adversary seeking to rise above the Almighty pursuant to his depiction in Isaiah 14. Since Satan is trying to shed that reputation, he is playing the role of God in this scenario to sweep the Adversarial connotations aside, thereby providing the opportunity to rise above them. Therefore, this is Satan condemning an adversarial caricature of himself to be perceived as God. As a puppet master, he asks, "To whom are you comparable in your majesty." It is not a question God would pose to any man.

Behold (*hineh* – pay attention), **'Ashuwr | Assyria** (*'Ashuwr* – Asherah and Astarte in Babylon and Canaan, Queen of Heaven and Mother of God in Christianity, based upon *'asher* – to walk, making progress, to be correct and blessed, to be guided and led, taking a stand along the proper path to form a relationship, and to be fortunate), **a cedar as the tallest tree** (*'erez*) **in Lebanon | White** (*Lebanon* – to be pure white), **a branch** (*'anaph*) **which is beautiful and proper** (*yaphah* – attractive, appropriate, and right), **a forested height** (*choresh*) **growing darker** (*tsalal* – blocking the source of light) **at the highest and uppermost heights** (*wa gabeah qomah* – at the upper limits, lofty, haughty, and proud), **with insights and understanding amongst** (*byn*) **that which is interwoven, twisted, and intertwined** (*'abowthym*), **having been at his uppermost position** (*tsamereth huw'* – ?, used only in Ezekiel). (*Yachezq'el* / Ezekiel 31:3)

Satan, as the Assyrian, would have us believe that he is the tallest and purest of the living. He wants to be perceived as better than his adversary, Dowd, and, therefore, as the rightful and proper branch – albeit one who perceives that he will be the most insightful in the ensuing darkness.

With *Mitsraym* | Egypt, as the Crucibles of Religious and Political Persecution, representing *She'owl* | Hell, 'Ashuwr is far more than the name of an ancient and extinct empire. It, like *Babel* | Babylon, represents *ha Satan* | the Adversary. This is why, in *Yasha'yah* | Isaiah, the two are juxtaposed and interwoven into the plot of God's story.

As I was seeking to explain Satan's autobiographical sketch here in Ezekiel, I was drawn back to something I translated in *Yasha'yah* | Isaiah for *Observations*. After excoriating Judaism in chapters 1 through 7, the great prophet makes the connection between 'Ashuwr | Assyria and conspiracy, denoting the Assyrian as the Father of Religion. In the 8th chapter, 'Ashuwr is shown binding up the Towrah while becoming the inspiration behind religion.

This leads directly to the famed 9th chapter, wherein Dowd is serving as Yahowah's opposing force – the remedy to religion, to conspiracy, and to the aforementioned Adversary, who was represented by 'Ashuwr in the previous chapter. He is not only Yahowah's answer, Dowd is God's way of demonstrating that Satan was wrong. While many may be worthless, Yahowah would have the man Satan despised most, bring the Adversary down and prove him wrong – all of which is conveyed in the 9th chapter. Dowd is the Son who was given to speak openly of his relationship with God Almighty. Dowd is God's *gibowr* | most confident and capable man, his most courageous and confrontational individual.

In the 10th chapter of *Yasha'yah* | Isaiah, we are confronted with one of God's most insightful declarations regarding Satan, who is referred to as the Assyrian. This is conveyed so that we might become more familiar with Satan's approach and plans.

However, since the world has largely been oblivious to Satan's role in religion and conspiracy and also of

Yahowah's retort, in the 11th chapter of the great prophet, we are told that God has selected and enabled a Choter to educate His people. He will explain God's story in a way that will allow those who are interested to understand many things, including the ultimate battle between the Messiah and the Adversary. To do so, he must expose Satan and reintroduce Dowd such that Yisra'elites understand who led them astray and demonized them and appreciate who is offering to redeem and reconcile them back into the Covenant. Satan wants to demean and kill them while Dowd has come to elevate and emancipate his people.

The next segment is short and sweet. It is entirely about Yahowah, His name and His role as our Savior. This then leads to the 13th and 14th chapters, and a return to Babylon. In them, we are shown how Satan uses the birthplace of institutionalized religion and its integration into governance as the springboard to vault above the Most High. This is the most detailed portrait of the Adversary's nature, ambitions, and strategies.

As one might expect, the 15th and 16th chapters of Yasha'yah introduce readers to Satan's most formidable ally, Christianity, by way of the modern manifestations of Moab and Damascus. And then, in the 17th and 18th chapters of Isaiah, we find our present and future before our eyes, witnessing how all of this will end. And this, naturally, brings us to the place where we are asked to confront the caustic influence of Islam through Mitsraym, Babylon, and Arabia.

Throughout the opening chapters of Isaiah, the three Babylons from which Yahowah is withdrawing His people are explored – religious, political, and geographic Babel. They will all fall upon Dowd's return.

There is more to the Adversary than this, but by viewing the first 20 chapters of Yasha'yah as a collective whole, we are afforded a word's-eye view of Satan's role

within religion and discover who will bring him down. The great prophet shows Yahowah getting the last laugh. A man with his herald, a Yahuwd and a Gowy, will thrash the Adversary and all that he has influenced. The spirit who sought to devalue men before God, so that he could be perceived as a god, will be done in by those he saw as unworthy. The irony is delicious.

Returning to Satan's view of himself as the most wonderful lifeform within the garden...

Waters (*maym*) made it great and glorious, tremendously exalted in status (*gadal huw*'). The inexhaustible and mysterious depths and inaccessible darkness (*tahowm* – the primeval abyss associated with She'owl and the sea) **raise him up on high, lifting him up to be exalted (*ruwm huw*'). With her rivers ('*eth nahary hy*') traveling (*halak*) all around the circumference (*sabyb*) this garden (*mata' hy*).**

And with its uplifting conduits (*ta'alah hy*) reaching out (*shalach*) to every tree ('*el kol 'ets*) of the open areas (*sadeh*). (*Yachezq'el* / Ezekiel 31:4)

The *tahowm* | primeval abyss of inaccessible darkness is something Satan would know well, but trees, not so much. There are tall evergreens, but none are exalted. So these are additional references to how Satan perceived himself in the *mata'* | garden and beyond.

But there is more to this story. Can you name a god who emerged from a river, who was acknowledged as 'God' at that very moment, while being baptized in water by his imaginary herald? Did I hear you say, "Jesus?"

Suffice it to say, Satan had an inflated self-image...

Therefore ('*al ken*), he towered at the highest and uppermost heights, exalted and proud above all, at the upper limit of what can be confirmed and what will

endure (*wa gabeah qomah hy'*) **beyond all of the trees** (*min kol 'ets*) **of the open environs** (*ha sadeh*).

His burning branches (*sara 'phah huw' – ?*, used only in Ezekiel; perhaps from *saraphem* – burning serpent or spiritual being) **are increased in size and became great** (*wa rabah*), **becoming the longest and most extended** (*'arak* – especially noticeable and beyond compare) **branch** (*po'rah huw' – ?*, only used in Ezekiel) **from abundant and great waters** (*min maym rab*) **of what it sends out** (*ba shalach huw'*). (*Yachezq'el* / Ezekiel 31:5)

The references to extensive and extended branches of notable greatness are a slap at Dowd, who is the Branch from which the Covenant family blossoms and grows. Satan is suggesting that he is better than the Messiah and Son of God.

In Satan's projection of his magnificence, the lives of all who can fly through the heavens begin within his branches. And under his purview, the beasts of the open and broad way are born. By blocking the light of God, the greatest empires emerge. He may have a point.

In his burning branches (*ba sara 'phah huw' – ?*, used only in Ezekiel), **every bird made a nest** (*qanan kol 'owph*) **for the heavens** (*ha shamaym*).

And under his headdress (*pa'er huw'*), **they gave birth to children** (*yalad*), **every one of** (*kol*) **the beasts** (*chayah*) **of the field** (*ha sadeh*).

And through his shadow and protection from the light while growing dark (*wa ba tsel huw'*), **lived and dwelt** (*yashab*) **all of the greatest gowym and nations** (*kol gowym rab*). (*Yachezq'el* / Ezekiel 31:6)

The delusional Lord of Babel perceives that, after having exterminated Yisra'elites twenty-five times over, all who remain are gowym. And Satan is staking his claim to the gentiles 2,500 years before he would inspire Paul to

say the same. Like father, like son. Under their long shadow, the Persians, Greeks, and Romans would have their god. And isn't it handy that they would accuse Jews of killing him by nailing him to a...tree.

Who needs the root of Jesse, the land of Yisra'el, the Branch representing Dowd, or the greatness that is God when one lays claim to the life-giving and cleansing nature of water and prevails based upon appearances?

He is visually appealing to the senses and admired for his brilliance and beauty, as he was magnificently adorned (*yaphah* – he was made to appear bright and beautiful by being highly decorated, and he is so very pretty (qal imperfect third-person masculine singular – he is genuinely gorgeous and continually attractive)) **in his glorious majesty and the magnitude of his power** (*ba godel huw'*), **with the longest, most enduring, and even patient** (*'orek*) **of his branches** (*dalyth huw'* – ?, used only in Ezekiel).

For truly (*ky*), **his roots** (*shoresht huw'*) **have existed** (*hayah*) **beside the most abundant waters** (*'el maym rab*). (*Yachezq'el* / Ezekiel 31:7)

As clearly as he can communicate, Satan is saying that he is akin to 'Jesus Christ' – among the most beautiful and gloriously adorned of the gods with his magnificent churches and cathedrals. He is so very pretty and yet powerful that his far-reaching roots and branches would be more extensive and patient than the one he is replacing. And they would span the waters and even use them to baptize the faithful.

More amazing still, the Adversary, in his rivalry with God, would get Jews to advance his cause. They would be the first to call Ezekiel a 'prophet' and to place Satan's autobiographical tome in the midst of Yahowah's witnesses. They would even invent Christianity, and then oppose it in a way that would assure their subjugation and

death. They would play his game so marvelously, they would offer their Talmud to Muhammad, thereby overtly contributing to the most satanic, anti-Semitic, and heinous of all religions. And if that were not enough for one people, this spirit would inspire Jews to dress for their own funeral a thousand years thereafter, creating the Haredi strain of Judaism, blinding the cult such that he could be assured that they would never see the Light that he has so insidiously blocked.

Initially, I intended to skip past Ezekiel 31 and 32, thinking that analyzing two chapters of Egyptian chronicles was sufficient. And yet, by staying the course we have developed a far more comprehensive understanding of Satan's perceptions and agenda. His confessions here in Ezekiel have led us to announce what is perhaps the most adroit assessment of who the Adversary is and what he is trying to achieve – even of how he intends to go about being perceived as God.

Satan, who began pondering the pharaoh's supposed magnificence, and quickly mutated past the Assyrian to the greatest lifeform the world would ever know, is now seen gloating above the Garden where it all began. This is where God initiated His love affair with humankind and where Satan came to despise his newly created rival for Yahowah's attention.

It was in the *Gan 'Eden* where Satan became adversarial, misrepresenting the word of God to entice Chawah into joining him in his quest to become a god. And it was in the Garden that it all changed for Satan because this is where he was diminished, such that he was relegated to slithering on the Earth, and confined to three dimensions, having lost the luster he had been given. So, therefore, this story represents his attempt to regain what he lost in the minds of the men and women he has risen above by demeaning.

That is his plan. And he would like everyone to play along. Most have.

The tallest trees ('erez) *ba Gan 'Elohyim* | in the Garden of God and of the Gods (*ba gan 'elohym*) were not his rival or equal, as they were dimmed and less lustrous by comparison – they were diminished by him, even hidden by him, because they were inferior to him (*lo' 'amam huw'*).

In the Garden of God and within the Protective Enclosure of the Gods (*ba gan 'elohym*), the evergreen cedars and cypress (*barowsh* – the firs and pines) were silenced because they were incomparable – they were unable to tell their story because they could not measure up to the same standard (*lo' damah*) of his uppermost branches (*'el sa'aphah huw'*).

Even the largest deciduous trees with renewing life (*wa 'ermown*) ceased to exist (*lo' hayah*) in a manner similar to his branches (*ka po'rah huw' – ?*).

All of the trees (*kol 'ets*) in the Garden of God and within the Protective Enclosure of the Gods (*ba gan 'elohym*), were silenced because they were incomparable and inferior (*lo' damah*) to his beautiful appearance, desirable nature, and attractive persona (*'el huw' ba yophy huw'*). (*Yachezq'el* / Ezekiel 31:8)

Since this is Satan's retelling of his Eden experience, while projecting himself gloriously into the scene, why are we the first to explain it as such? Why has it taken this long to acknowledge that the Lord of Babel is not Yahowah but, instead, the Messiah's, Shepherd's, King's, and Son of God's Adversary?

In Satan's Replacement Theology, he is God and not the Adversary. He is the tallest, not the lowliest creature. He is not the rival, but instead, the one against whom all others are diminished and less lustrous. It is beneath the

soaring ego of ha Satan that God, Himself, is hidden and seen as inferior. If you think it is not so, ask a Christian, Muslim, or Jew how they would compare Yahowah to Jesus, Allah, or HaShem.

Satan is to be seen as providing a bigger and better branch – one to be perceived as surpassing the Branch, the greatest son of ‘Adam our world would ever know. And in so doing, Jesus replaces Dowd, Gentiles replace Jews, the Church is substituted for Israel, and Satan is worshiped as God over Yahowah. And through the Talmud, New Testament, Quran, and Zohar, even Ezekiel, Enoch, Job, Esther, and Maccabees, the voice of Yahowah’s Towrah, Naby’, wa Mizmowr would be silenced. It would all be accomplished by appearances, not merit, a triumph of faith over reason. The ugliest among us would project the most attractive appearance. Jesus, Allah, and G-d would become more appealing and popular than He whose name shall not be mentioned. And perhaps that is why, every time ‘*adony yahowah*’ appears within Ezekiel, every religious rendition of the book renders it as “my Lord God.”

And now for another confession...

I acted and engaged as him, performing through him to make him (*‘asah huw’*) appear beautiful and proper, gloriously exceeding what would be expected (*yaphah* – righteous and excellent, especially good and brilliant, perceived as fair, pleasant, and desirable) through the great abundance, widespread reach, and magnitude (*ba rob*) of his branches (*dalyth huw’* – from *dalah* – what has been drawn and lifted up then dangled regarding him).

And so (*wa*), they were jealous and envied him (*qana’ huw’*) – all of the trees and every lifeform which had been fashioned and formed (*kol ‘etsy*) of Eden (*‘Eden* – Joy in the Most Favorable of Circumstances)

which (*'asher*) **were in the Garden of the Gods** (*ba gan ha 'elohym*). (*Yachezq'el* / Ezekiel 31:9)

There is no reason to doubt that this is how Satan views himself and what occurred in the *Gan 'Eden*. He did not slither in as a snake but, instead, arrived looking beautiful and proper, gloriously exceeding what would have been expected of a created being. He would play every angle, use all of his cunning, and perform at the highest level imaginable to appear as glorious as God. And even when diminished, and limited to three dimensions, his outreach would be widespread and unheralded – succeeding to the point that he became the god of Judaism, Christianity, and Islam as well as the inspiration behind Secular Humanism and Progressives. The Alternative to God would rise above God in the minds and hearts of other created beings.

Since Satan cannot come out and say that God was envious of him without tipping his hand, he is suggesting that all of the other lifeforms were jealous of what he had achieved and would become. And clearly, while counterproductive, what Satan accomplished remains the most resounding triumph in the history of our planet. He managed to beguile 'Adam and Chawah and then convince virtually all humankind to worship him as if he were God. Humans would build temples and shrines to him, churches, synagogues, and mosques in his honor, and even replace Yahowah's Covenant Home atop Mowryah with the Dome of the Rock as a trophy awarding Satan victory over and above Yahowah.

As he did with the glorious king of Tyre who became the guardian cherub of Eden, the pharaoh who became the towering evergreen in the Garden must now be cut down for Satan to be perceived as God.

Therefore, likewise and afterward (*la ken*), **here and now, thus said** (*koh 'amar*) **my Lord** (*'adony*), **This**

Is Not Him (#^#!), because of which (ya'an 'asher) he was on high and exalted to the maximum extent (gabah) in stature and beyond all others (ba qomah) and he is offered and appointed (wa nathan) as the uppermost (tsamereth), for him to have insights and understanding among (huw' 'el byn) that which is intermixed and woven as a tapestry, intertwined and bound together ('abowth), and his conscience, judgment, and inclinations were lifted up on high and exalted in rebellion (wa ruwm lebab huw') with him being lofty and haughty, majestic and prideful (ba gobah huw'), (Yachezq'el / Ezekiel 31:10) I will give him (wa nathan huw') into the hand (ba yad) of the ram, the leader and ruler, and the largest tree ('ayil) of the gentiles and foreign nations (gowym).

He will do to him and deal with him ('asah 'asah la huw') in a manner consistent with his violation (ka resha' huw'). I will cast him out and banish him, divorcing myself of him by removing him so that he no longer exists (garash huw'). (Yachezq'el / Ezekiel 31:11)

And this is how it is perceived by the religious. They cannot fathom that Satan is their god because their god condemns Satan. It is as the Adversary intended.

After having projected his every attribute and desire upon the personification of the pharaoh, the Assyrian, and loftiest of living entities, telling us how magnificent he was, for no reason other than he was superior, indeed, the uppermost being in the universe, the Lord of Babel dispatches his ram, the most formidable of the gentiles against him. And so, consistent with his indiscretion, the accused will be cast out of the story and banished, removed from memory such that he no longer exists. And in so doing, Satan shed his Adversary title and was thereafter free to be as he had described himself.

And now you know why the Lord of Christianity, Judaism, and Islam denounces Satan. It was the most cunning way for him to play the hand he was dealt. And funny thing, he is so proud of this ploy, he wants to be credited for it. And that is why Ezekiel was written.

Mission accomplished.

Illegitimate foreigners and unauthorized aliens (zar) have cut a covenant with him by uprooting him (wa karat huw'). The most ruthless gentiles and cruel nations, the most terrifying pagan empires ('aryts gowym) have rejected him (wa natsah huw').

Toward the mountains ('el ha har) and in every valley (wa ba kol gay'), his branches (dalyth huw') have fallen (naphal). His branches (pho 'rah huw') have been broken and destroyed (wa shabar) within every ravine, even in the depths of the seas (ba kol 'apyq) of the Earth (ha 'erets). And they have descended, bowing down prostrate (wa yarad) because of his shadow, the way he hovers over to block the light (min tsel huw') of all of the people (kol 'am) of the Earth (ha 'erets) as they are drawn to and follow him (natash huw'). (Yachezq'el / Ezekiel 31:12)

Gentiles of every ilk would cut their covenant with Satan but not until removing the Adversarial designation from their god. With a sadistic psychopath as their Lord and Master, it is little wonder they became ruthless and cruel, the most terrifying empires on the planet.

Satan's branches may have fallen, but they took root. His seeds may have been crushed, but they would bear fruit. And as a result, humans bow down and worship the Adversary as if he were God.

The more he blocked the light, the more the faithful believed he was the light. By rejecting *ha Satan*, they were

inclined to follow the Lord, not realizing they were one and the same.

Parting is such sweet sorrow...

Upon his fallen trunk and carcass (*‘al mapheleth huw’*), **every winged creature of the heavens** (*kol ‘owph ha shamaym*) **dwells** (*shakan* – lives and remains).

And next to his branches (*wa ‘el pho’rah huw’*), **every beast of the open environment** (*kol chayah ha sadeh*) **has existed** (*hayah*). (*Yachezq’el* / Ezekiel 31:13)

This is a trial balloon tailored after Tammuz, Osiris, and Dionysus – that of the death and resurrection of god leading to new life for all of the little creatures. Pagans used it to explain why plants which would emerge in the spring would die off in the winter. Christians used it to explain away the purpose of the Passover Lamb. It would be one of ha Satan’s greatest achievements. In so doing, he created a religion with the worst possible outcome – a corrupted form of continued existence through Passover without the perfecting of UnYeasted Bread. And in response to it, he managed to convince Jews to despise the Pesach ‘Ayil – failing to appreciate that it was their King and Shepherd serving them in this role.

Throughout this diatribe, one solitary individual has been aggrandized – soaring in the heavens. But now that he has been cut down so that he can branch out and conceive new life, Satan is saying that there will never be another. *Huw’* | he has become *hem* | them. The rival to Dowd and his God will not tolerate any competition.

This insight is particularly interesting because one might naturally assume that Satan would not care if he was worshiped as Ba’al or Asherah, Osiris or Isis, Dionysus or Jesus, G-d or Allah. But it appears that he no longer wants to hide behind these names. This is because he wants to be known by only one name – Yahowah.

If I am correct, this explains why “my Lord” and “Yahowah” are constantly juxtaposed throughout Ezekiel. It explains why Satan is constantly saying, “And, indeed, they will have known that I am Yahowah.” And it also explains why Satan is so irritated by the Phoenicians, Egyptians, and Babylonians in that they promoted many gods rather than him as the only god. It even reveals why he hates Jews. The one name he covets most is the one they have removed from their lexicons.

This is in order that (*la ma'an 'asher*) they may not be exalted on high and achieve a status evoking devotion (*lo' gabah*) with their stature (*qowmah hem*) – all trees (*kol 'ets* – every living thing comprised of wood; from *'atsah / 'etsah* – every means to curtail counsel and advice while eliminating the purpose) of waters (*maym*).

And they will not be offered or given (*wa lo' nathan*) with their woolly top (*'eth tsamereth* – ?; likely from *tsemer* – wool) to be insightful or gain understanding between (*'el byn*) that which is intermixed and woven into a tapestry, intertwined and bound together (*'abowth*).

So, they will not be present, standing (*wa lo' 'amad*), their mighty trees, lambs, doorways, and leaders (*'ayil hem*) in their glorious heights of splendor and majesty (*ba gobah hem*) – all who drink (*kol shathah*) water (*maym*).

For indeed (*ky*), all of them (*kol hem*), they were given (*nathan*) to the plague of death (*la ha maweth*), to the Earth below (*'el 'erets tachthy*) in the midst of (*ba tawek*) the children of **'Adam | mankind (*beny 'adam*), among those who go down (*'el yarad*) to the pit, serving as a prison and dungeon (*bowr*). (*Yachezq'el / Ezekiel 31:14*)**

If you are not clued in by now, it is past time for Captain Obvious to reveal that the Lord of Babel is not

talking about tall or mighty trees. The *'ets* growth and fall is simply Satan's projection of himself in Eden, before and after his debacle with Chawah.

Even the word *'ets*, itself, is revealing. It is from *'atsah* and *'etsah* which speak of the means to curtail counsel and advice while eliminating someone's purpose. And obviously, trees cannot derive insights or gain understanding. Moreover, a dead tree rots, returning nourishment to the soil. It does not descend into the pit with the sons of Adam.

Therefore, the lone towering tree in Eden represents Satan before his fall. And by mentioning others, Satan is warning would-be rivals – whether trees, lambs, doorways, or leaders – that they will all die and be incarcerated in She'owl.

The Lord's persistence in delineating waters, rivers, and drinking all goes back to *Gan 'Eden*. Life within it was maintained in part because the Garden served as the headwaters of great rivers. Further, water is not only the source of life and the universal solvent for cleaning, these are not things Satan can produce independently.

It is also possible that the Lord of Babel is trying to downplay the caustic nature of She'owl. While there are no fires, it will be intensely hot due to the enormity of the pressures associated with a black hole. So, Satan is inferring that it won't be so bad since there will be plenty to drink. However, should someone be inclined to follow him, be aware, he's lying as usual.

This is a difficult role for Satan to play. He wants his audience to realize that, in his created form, he was powerful, brilliant, and majestic. And while he may have been impressive, as a created being, he cannot be the Creator. Therefore, Satan must bury his true nature before he can be perceived as God. But that is easier said than done by someone with ego containment issues. So, his

solution is to have “God,” the role he is not playing, grieve and lament over having to send such a magnificent being to *She’owl* | Hell. While it isn’t credible, it does not take much to fool the religious.

It is also interesting to note that, before he is cast into *She’owl*, Satan was cast down to Earth and has lived among humans. This is potentially telling because, if he were a *karuwbym* and/or *mal’ak*, Satan would likely have been seven-dimensional and would have been able to maneuver in time. However, since we on Earth are presently living in three dimensions and are stuck in the ordinary flow of time, the same is likely true of the Adversary. This would have been part of the judgment imposed upon him. And it would serve to explain why the writing is so impoverished, why his options are so limited, why he is so inept at prophecy, and why he must ask Ezekiel to do so much for him.

And while all of that has been revealing, what follows is astounding, unbelievable, really...

Thus said (*koh ‘amar*) my Lord (‘*adony*), This Is Not Him (#^#!), in the day (*ba yowm*) of going down (*yarad* – of being brought down) of him (*huw’*) to *She’owl* | Hell (*She’owl*), I mourned, having lamented and grieved (‘*abal*).

The inexhaustible and mysterious depths and inaccessible darkness (‘*eth tahowm* – that which pertains to the primeval abyss of the vast powers of *She’owl*) I covered over him to keep him hidden and shrouded (*kasah ‘al huw’*).

And I denied and withheld, depriving (*wa mana’*) his rivers (*nahar huw’*) and the abundant, the numerous and great (*rab*), waters (*wa maym*) were restrained and refused (*kala’* – hindered and contained).

And I became dark, blackened without light, wailing (*qadar* – I mourned in the darkness and gloom (hifil imperfect first-person singular)) **over him** (*'al huw'*).

Lebanon (*Labanown* – White and Pure) **and all of the trees** (*wa kol 'ets*) **of the open environs** (*ha sadeh*) **languished and lamented, pining and fainting over him being disguised** (*'ulpheh* – ?, in this form used only in Ezekiel; from *'alaph* – to be enwrapped, masked, veiled, and hidden by being camouflaged). (*Yachezq'el* / Ezekiel 31:15)

While it was exceedingly painful for the Lord to rid the world of something he considered to be so magnificent, especially after building himself up beyond compare, Satan is finally burying his *ha Satan* | Adversary designation. And even though gone was to be forgotten, we have not found his true identity so inaccessible or shrouded in darkness that it was irretrievable. And yet, this ruse managed to fool billions. Perhaps the Lord felt that, by placing his confession in an ocean of lies, none would be the wiser.

Nonetheless, since depicting God lamenting over the Adversary's demise is preposterous, Satan was putting his reputation on the line, something he exacerbated when he claimed that he, as God, was darkened and devoid of light as a result. He must also have surmised that his audience was irrational when he claimed that every living thing languished and lamented, pining and fainting over him being disguised in this way. By suggesting such a thing, Satan is revealing that he is a narcissist and must have people fawning over him.

The only way for the following statement to be accurate is for this event to be witnessed by Christians and Muslims sometime in the future when they discover after worshipping Satan as their god that he was actually the Devil

and is off to She'owl. Experiencing such a thing would be disorienting and frightening for believers.

From the sound (*min qowl* – out of the noise and due to the voice) **of his downfall, and of his carcass and corpse** (*mapheleth huw'* – his overthrow; from *mah* – to question the circumstances surrounding his *naphal* – fall), **I caused the gentiles and their nations to tremble, to be shaken up and sway** (*ra'ash gowym*) **in going down** (*ba yarad* – in coming down and descending), **myself with him** (*'any 'eth huw'*) **to She'owl | Hell** (*She'owl*) **along with those who go down** (*'eth yarad*) **to the pit, the prison and dungeon** (*bowr*).

All of the trees (*kol 'ets* – every living thing comprised of wood; from *'atsah* / *'etsah* – to curtail counsel and advice while eliminating the purpose) **of Eden** (*'Eden* – a joyful and favorable circumstance), **they are continually comforted and consoled** (*nacham* – they express sympathy and are encouraged (nifal imperfect third-person masculine plural – they carried out acts of encouragement and received compassion)) **in the lowest realm below** (*ba 'erets tachthy*).

The most highly valued questionable choices (*mibchar* – debatably the best aspect; from *my* – to question and *bachar* – choosing and deciding)) **and beautiful and beneficial** (*wa towb* – the good, moral, and pleasing) **of the Pure and White** (*Labanown*) **all drink water** (*kol shathah maym*). (*Yachezq'el* / Ezekiel 31:16)

Nary a tree will find its way to She'owl. Plants do not have souls and cannot mislead anyone. Satan's portrayal is becoming muddier by the moment. And he appears desperate in promoting the myth that his compatriots will all be refreshed during their time of eternal estrangement. He goes so far as to present his incarceration in Hell as a comforting and encouraging experience. Methinks he's

lying again. But then again, he has far more experience in this regard. She'owl is his domain.

Satan continues to push credulity to the limits with trees joining him in Hell. But then, credibility has never been the Lord's strong suit. And even if our storyteller has altered his audience, neither the pierced nor the defiled enter Hell. It takes a lot more than dying to earn eternal separation. Most souls simply die, and that is the end of it.

In addition (*gam* – also), **they with him** (*hem 'eth huw'*) **descended, going down** (*yarad*) **to She'owl | Hell** (*She'owl* – realm of the dead and abandoned, place of questioning, sharing its name with King Saul and the Apostle Paul; from *sha'al* – questioning and begging), **to those who are pierced and slain, profaned and defiled** (*'el chahal*) **by the sword** (*chereb*).

Then his arm (*wa zarowa' huw'*) **lived** (*yashab*) **with his shadow** (*ba tsel huw'* – in his protection to block the light) **within the gentiles and non-Israelite nations** (*ba tawek gowym*). (*Yachezq'el* / Ezekiel 31:17)

Are we to assume that the broken and crushed arms of the pharaoh will live on in Satan's shadow as it is cast across the gentile nations? Or did Egypt's king regain his sword such that he is now piercing and slaying his foes? These are actually reasonable questions because, after veering away from any mention of the pharaoh, the Lord will close this chapter by asking if we perceived any resemblance.

However, since there were only four individuals in Eden – Yahowah, 'Adam, Chawah, and Satan – and pharaohs and egotistical trees were not among them, who do you think the Lord has been addressing? Likewise, who among the four provides the most adroit fit for the depiction of the Lord of Babel in *Yasha'yah* | Isaiah 14? Same answer? Then why has it remained a mystery?

To whom ('el my) were you comparable and do you resemble (damah – were you similar and likened) to this extent and to such a degree (kakah – in this case) in the attribution of status, honor, and respect, glorification and splendor, eminence, reputation, and renown (ba kabowd) and in greatness and majesty, bravado and importance (wa ba godel – in magnificence and eminence) within the trees (ba 'ets – with wood; from 'atsah / 'etsah – to curtail counsel and advice while eliminating purpose) of Eden ('Eden – a joyful and favorable circumstance)?

You have descended (wa yarad) with the trees ('eth 'ets – with wood; from 'atsah / 'etsah – to curtail counsel and advice while eliminating purpose) of Eden ('Eden – a joyful and favorable circumstance) to the lowest realm below ('el 'erets tachthy) within the midst (ba tawek) of the uncircumcised, the stubborn, unbelieving, and forbidden ('arel).

You will lie down and sleep (shakab) with the pierced and slain, profaned and defiled ('eth chahal) by the sword (chereb – the knife or dagger; from charab – to be wasted and desolate).

He (huw'), Pharaoh (Phar'oah), and his entire agitated and confused populace, his uproarious multitude (wa kol hamown huw'), prophetically announces (na'um) my Lord and Master, the one possessing and controlling me ('adon 'any), This Is Not Him (#^^#!). (Yachezq'el / Ezekiel 31:18)

There is no correlation between pharaohs, Egyptians, and circumcision, just as there is no correlation between She'owl and circumcision. Satan is confused. Being uncircumcised will preclude entry into *Shamaym* | Heaven because it is one of the conditions of the Covenant. However, incarceration in *She'owl* | Hell is predicated on leading others away from God, which is independent of this decision.

Similarly, there is no correlation between Eden and She'owl, other than one of the four occupants of one is destined to spend eternity in the other. And while Satan would no doubt prefer that She'owl be akin to taking a long nap, such is not the case. So just as the Lord of Babel has tried to mislead the gullible into believing that the Adversary was a magnificent fellow who was judged too harshly, he wants the faithful to believe that Hell isn't such a bad place.

There is one last thing to consider before we move on to the next chapter, and that is whether or not Yahowah wanted Satan to reveal his hand in this way. Since it is so obvious that this was inspired by the Adversary and not God, is it a test? If Satan wanted to fool us, surely, he would not have made so many mistakes nor would he have been so obvious – particularly with the references to himself in Eden.

Could the Book of Ezekiel serve Yahowah by providing a clear demarcation between right and wrong, between the intended relationship and religion? Just as He allowed Satan into the Garden, might God have allowed His people this opportunity to grasp hold of the twisted rope they have used to hang themselves?

No other book is this dehumanizing and demonizing of Jews, and yet, religious Jews are solely responsible for its conception and inclusion within the Tanakh and Bible. They have brought its curses upon themselves and, most especially, upon Jewish women.

When everyone over the past 2,500 years has missed it, did God make the truth this obvious to His final messenger because He wanted to free the last generation of Jews from its grip in the anticipation that they would walk free of it and choose Him? And in so doing, should this be the case, did Yahowah bolster the reputation of His Choter

and embolden him such that His people might be more receptive to listening now that time is in such short supply?

Clearly, what we have discovered is so counter to accepted religious beliefs, this book serves as a referendum on what is true and false. Our analysis serves as a line drawn in the sands of time, with God and His chosen on one side and the religious on the other.



Qadar | Growing Dark

Can Anyone See?

After all the Lord of Babel has said about Egypt, it is a wonder that there is any sand left to throw at the beleaguered pharaoh. But since he viewed him and his vaulted temples as rivals, we have more to endure.

While there is, of course, no indication in the copiously documented annals of Egyptian history that the Lord of Babel killed what he has claimed was the most towering and brilliant of pharaohs, there can be no denying that Satan is intent on burying all indication that he was and remains the Adversary. And that goal remains the purpose of this chapter.

It is perplexing that, in a book where nothing is historically accurate, we find ‘Ezekiel,’ without a calendar or point of reference, ticking down the days as if they mattered. And it is not just that his timeline is invalid, he has not even bothered to explain when he was allegedly captured or whose calendar he was using.

And it is (wa hayah) in the 12th year (ba shanaym ‘esreh shanah) in the 12th month (ba shanaym ‘asar chodesh) in the 1st of the month (ba ‘echad la ha chodesh), it was a word (hayah dabar) of This Is Not Him (#^#!) to me to say (‘el ‘any la ‘amar), (Yachezq’el / Ezekiel 32:1) son of human (ben ‘adam), you must lift up (nasa’ – it is imperative that you bear and carry (qal imperative second-person masculine singular)) a mournful funeral dirge to lament (qynah) over (‘al)

Pharaoh (*Phar'oah*), **king of Egypt** (*melek Mitsraym*) **so you have said** (*wa 'amar*) **to him** (*'el huw'*), **lion** (*kaphyr*) **of gentile nations** (*gowym*), **you resemble** (*damah* – you are likened and compared), **but** (*wa*) **you** (*'atah*) **are like** (*ka*) **the monstrous serpentine dragon** (*tanyn* – a limbless amphibious reptile residing in the deepest oceans) **within the seas** (*ba ha yamym*).

And you surge forth and thrash about (*wa gyach*) **in your rivers** (*ba nahary 'atah*). **So, you churn up and make turbid** (*dalach*) **the waters** (*maym*) **with your feet** (*ba regel 'atah*) **and you muddy, roil, and foul, troubling** (*raphas*) **their rivers** (*nachar hem*). (*Yachezq'el* / Ezekiel 32:2)

There would have been no logical or moral reason to mourn for any pharaoh. With few exceptions, they were brutal egomaniacs and were especially hostile toward Yisra'elites. Satan's sole fixation on him is, therefore, due to the fact that he has projected his adversarial nature on him - and has, thereby, used him as a prop.

This becomes all the more evident with the reference to the lion and monstrous serpentine dragon. It was Yahowah's people, particularly Yahuw'dym, who were depicted as lions. By contrast, the lion was low on the list of Egyptian anthropomorphisms.

The bull was the featured animal of the Pharaoh's religious cult. Apis the Bull served as the inspiration for the idolatrous Golden Calf fabrication early in the Exodus. And when we look at the images the pharaohs had crafted of themselves, their royal headdress and their death masks, we see cobras to an overwhelming extent, followed by falcons and jackals. Even in the example of the Sphinx, the body is of a crouching lion, but the head resembles a cobra.

When it comes to pharaohs and their anthropomorphic furies, their favorite images after the bull, cobra, falcon, and jackal, included in the order of their importance: the

sacred scarab beetle, crocodile, baboons, domesticated kitty cats, frogs, geese, herons, and the affable hippopotamus. This was followed by Sekhmet, a lion, ostrich, pig, ram, scorpion, turtle, and vulture.

Then the Lord of Babel attempts to correct himself, and recognizing that Egypt was comprised of *gowym*, not Yahuwdym, he depicts his caricature of the pharaoh as a *tanyn* | monstrous serpentine dragon, a limbless amphibious reptile residing in the deepest oceans. He even affirms that this snake lived *ba ha yamym* | within the seas – and thus prowled among the Gentiles.

But then, as is the Devil's prerogative, he gets his metaphors all twisted up and has the sea monster thrashing about in his own freshwater rivers as if there were more than one in Egypt. And then the limbless serpent is depicted churning up the waters of other people's rivers with his feet such that the waters of distant nations are muddied. He is as effective with parables as he is with prophecy.

Since Satan has been using his depiction of the pharaoh as a foil to project his pre-fall grandeur and to bury it as a Phoenix, only to rise unburdened by the adversarial baggage, his mention of the *tanyn* | sea serpent is telling. Yahowah not only used the metaphor of a lowly and toxic serpent to depict his diminishment of Satan in the Garden, but he also used it again when addressing Satan's ultimate demise.

In the transition between the 26th and 27th chapters of *Yasha'yah* / Isaiah, we find that certain individuals will be awakened prior to Yahowah's return. And as these souls are healed and reborn, refreshed and sparkling like the early morning's light, God is suggesting that the faint of heart take cover for the moment while He and His team take care of business by holding those who have twisted and perverted Yahowah's testimony accountable. And this is when we discover considerably more about the nature of

the Adversary and witness his final date with destiny. The prophet's explanation begins...

“Your dead (*muwth ‘atah*) will live (*chayah*). Their bodies will rise (*nabelah hem quwm* – that which was disregarded and languished, having faded away will be restored to fulfill and accomplish what has been established). Those dwelling in the dust (*shakan ‘aphar*) will be roused and awakened (*qyts* – be alive and active) while shouting for joy (*wa ranan* – calling out and singing). For the dew is now a covering of moisture for you in the sparkling morning light (*ky tal ‘orah tal ‘atah*). And so, the Land of the departed who have been healed (*wa ‘erets raphaym*) will give birth to those who have fallen (*naphal*). (*Yasha’yah* / Isaiah 26:19)

Of your own initiative, you should move about and walk (*halak*), My people (*‘am ‘any*). Come into (*bow’ ba* – you should choose to enter into) your private and exclusive chambers (*cheder ‘atah* – your encompassing enclosure). And then, of your own volition, shut your doors (*wa sagar deleth ‘atah* – close your entrance) behind you (*ba’ad ‘atah*). You may want to hide (*chabah* – you should choose to conceal yourself) for what is comparatively just a few moments, a brief instant (*ka ma’at rega’*), until (*‘ad*) the righteous indignation (*za’am* – the anguishing words and tongue-lashing) has passed by (*‘abar*). (*Yasha’yah* / Isaiah 26:20)

It is important to pay attention (*ky hineh*). Yahowah (*YaHoWaH*) will be descending and coming out (*yatsa’* – is conducting an exodus, extending Himself to serve by withdrawing (qal participle)) from His place, His source and home (*min maqowm huw’*), to reckon with and account for (*la paqad*) the corruptions, distortions, and perversions (*‘awon* – the twisting and bending, the depravity of bowing down) of the inhabitants who dwell on the Earth (*yashab ha ‘erets*) against Him (*‘al huw’*).

Then (*wa*) **He will reveal and make known** (*galah* – He will uncover and expose) **the bloodshed** (*‘eth dam hy’*) **of the Earth** (*ha ‘erets*). **So, there will be no hiding** (*wa lo’ kasah*) **any longer from her slain** (*‘owd ‘al harag hy’*). (*Yasha’yah* / Isaiah 26:21)

In this day (*ba ha yowm ha huw’*), **Yahowah** (*YaHoWaH*) **will hold accountable as a means of reckoning** (*paqad* – He will take inventory of the evidence which has been recorded, summon the perpetrator, and assign responsibility (qal imperfect)) **over and against** (*‘al*) **the cruel and unyielding, difficult and perplexing** (*ha qasheh* – the fierce, harsh, and troubling, ultimately obstinate and bad), **the strangely astonishing and remarkably important, the spatially and dimensionally elevated, the great and powerful, overwhelmingly exalted and self-promoting** (*ha gadowl* – the enormity and intensity of the personally magnifying, ancient in origin, and loud), **tremendously severe, stormy, and militant enabler of empowered leaders as the emboldened** (*wa ha chazaq* – the status-seeking and powerful force behind the most militant, obstinate, and violent rulers as the mightiest) **Leviathan** (*Lowytan* – a serpentine whore joining and uniting; from *lawah* – to join in and attend to, to borrow and to lend, *lowy* – to join and unite, and *tan* – a large snake and *tanah* – repeating the tale of engaging a prostitute for lamentable favors), **the hissing and spellbinding serpent, venomous viper, and enchanting snake** (*nachash* – the cold-blooded reptile engaged in divination, supernatural signs, and fortune-telling) **who is trying to slip away and flee, who is an injurious fugitive** (*bariach* – who is gliding away in serpentine fashion while escaping [1QIsa written as a verb]), **with His cutting implement** (*ba chereb huw’* – with His desolating dagger reminiscent of the separation made possible through *Choreb*).

And opposed to (wa ‘al) the Leviathan (*Lowytan* – a serpentine whose joining and uniting; from *lawah* – to join in and attend to, to borrow and to lend, *lowy* – to join and unite, and *tan* – a large snake and *tanah* – repeating the tale of engaging a prostitute for lamentable favors), **this coiled and prepared to strike, this twisted and crooked, the distorted and bent out of shape** (*‘aqalathown*), **hissing and spellbinding serpent, venomous viper, and enchanting snake** (*nachash* – the cold-blooded reptile engaged in divination, supernatural signs, and fortune-telling), **He will smite with terminal effect** (*wa harag* – He will strike with the intent to debilitate at a moment in time (qal perfect)) **the monstrous serpentine dragon** (*‘eth ha tanyn* – the limbless amphibious reptile residing in the deepest oceans) **which** (*‘asher*) **is in the sea** (*ba ha yam*).” (*Yasha ‘yah* / Isaiah 27:1)

It wasn’t perchance that the Lord of Babel applied his *tanyn* | monstrous serpentine dragon designation to the nameless pharaoh playing his foil. He may have lost the ability to maneuver in time, but we can be assured he can still read. He is aware that he is more adroitly described in *Yasha ‘yah* / Isaiah than anywhere else. Indeed, Isaiah sets the standard Ezekiel is failing.

In this statement alone, we discover that Yahowah is indignant toward the *Tanyn*, and He will dispatch him immediately upon His return. After God restores crucial family members, and protects them, we find that Satan will have outlived his purpose. Lead among his crimes will have been corrupting and distorting Yahowah’s testimony, twisting and perverting the truth to lead the unwary away from God. And he will have been deadly in the extreme. Both accusations, of course, are consistent with what we have read throughout Ezekiel.

Apart from the Covenant’s children, God will not forgive and forget. There will be recompense and restitution – especially toward those who manifest the

aforementioned characteristics. And as we have witnessed *ad infinitum*, the voice of Ezekiel is particularly *qasheh* | cruel and unyielding. He is obstinate and troubling. On the spectrum between right and wrong, good and bad, he pegs the bottom end of the scale. He is even perplexing in that he is remarkably forthright in this regard.

Next, we learn that the Tanyn is *gadowl* | a surprisingly important player in God's story. He was, and may still be, dimensionally superior to humankind, which would make him considerably more influential. And he is, as we have discovered by reading Ezekiel, self-aggrandizing. He is intense, loud, and very old.

Continuing to paint a portrait of *ha Satan*, Yasha'yah reveals that he is *chazaq* | a tempestuous and militant enabler of the most violent rulers. For those seeking status, he is an emboldening and empowering presence.

As we learned in *Bare'syth* / Genesis 3, Satan is initially introduced as a *nachash* | snake. And while the Adversary is named *Hylel ben Shachar* in *Yasha'yah* / Isaiah 14, here in the 27th chapter, he is called *Lowytan* | Leviathan. This designation affirms that Satan is serpentine in nature. This serves to explain his propensity to incapacitate his victims by bending and twisting God's testimony. It is what he did in the Garden, it is what he is doing here in Ezekiel, it is how he inspired *Sha'uwil* | Paul to write the Christian New Testament, it is the constant drumbeat of the rabbis throughout the Babylonian Talmud, and it is the essence of the Quran.

Since *Lowytan* is rooted in *lawah*, we know that the *Tanyn* borrows from others rather than creates. He lends but does not invest. And that means he isn't an equity partner, and so he expects to be paid back with interest. And from *lowy*, he is a joiner and uniter. Find a large human institution, nation, or empire and he is likely part of the program.

Based on how the word was actually written, the intended vocalization would have been *Lowytan*. *Lowy*, from the verbal root, *lawah*, means to join and unite. That is either good or bad depending upon the other individual, institution, or nation. The Lowy, for example, served to unite Yisra'el with Yahowah through the Miqra'ey. However, since these *lowy* are joining in with and uniting others to the *tan* | great serpent, *Lowytan* is as bad as it gets.

Digging deeper into the darkness, the actionable root of *tan* | large snake is *tanah*. It expresses the idea of repeatedly telling the story of engaging a prostitute for lamentable favors. This whore is religion. Her priests are rabbis – the replacement *Lowy* of Judaism. As horrific as this may sound, the name *Lowytan* provides the most sensible explanation of what we have read since we entered Babylon with Daniel and Ezekiel.

The replacement god is actually a snake. And his replacement for the Lowy priests are rabbis. They have been hired as prostitutes to unite Yisra'elites with the Adversary. It is a lamentable tale, one born in *Babel* | To Confuse by Commingling With the Lord. And it has been repeated ad nauseam throughout Ezekiel and the Babylonian Talmud. But let us not forget the rabbinical connection to composing the Christian New Testament and Quran, as well as corrupting the modern state of Israel. They are the reason Yahuwdym do not know Yahowah.

I would like to go one step further and suggest that the errant transliteration of *Lowytan* as Leviathan was deliberate. The rabbinical Masoretes were expert at misrepresenting the pronunciation of the letters found in Yahowah's name – ostensibly to keep Jews from knowing their God. Therefore, *owy* was perverted to *evi*. And since these rabbis would have known that *Lowytan* was scribed with a Taw and not a Theth, the change in vocalization occurred to divert attention away from the snake living among them, misrepresenting the *tan* as a *than*. And as a

result of their malfeasance, they will be among those cast into She'owl along with the *Lowytan*.

Lowy is the correct pronunciation of Levite, the clan responsible for uniting the Children of Israel with Yahowah by facilitating an understanding of the Towrah, Beryth, and Miqra'ey. Moseh was a Lowy. They were considered uniters and joiners because the name shares commonality with the verb, "*lawah* – to attend and be joined, to borrow and lend." When their mission was carried out correctly, the Lowy encouraged Yisra'elites to attend the Miqra'ey to become part of the Beryth. The goal was accomplished by correctly borrowing from and sharing *Towrah* | Guidance.

Potentially interesting, when *Lowytan* is scribed in paleo-Hebrew, it reads right to left as – 𐤅𐤏𐤔𐤕. This is bad because, while the shepherd's staff 𐤕 is pointed toward the two letters in Yahowah's name 𐤏𐤕, they were presented in reverse order. Worse, the concluding Nun 𐤅 is moving away from the letters in God's name 𐤅𐤏𐤔𐤕.

As a general rule, a word is typically positive when a combination of the ten directional Hebrew letters lean toward the three letters which comprise YaHoWaH. When they veer away, bad things happen. And in this case, 𐤅𐤏𐤔𐤕 reads: a shepherd is established and became influential by presenting a sign which leads children in the wrong direction.

The most often repeated name for *ha Satan* | the Adversary is *Ba'al* | Lord, a title which defines his controlling and possessive approach to humankind. This title is also consistent with everything we have read in Ezekiel. However, in our initial Towrah introduction to this menacing spirit, he was portrayed from an entirely different perspective. While he appears as a Lord among men, to God in *Bare'syth* / Genesis 3:1, he is portrayed as *ha nachash* | the hissing and spellbinding serpent,

venomous viper, and enchanting snake. He is a *nachash* | cold-blooded reptile engaged in divination, supernatural signs, and fortune-telling. Therefore, *Lowytan* | Joining the Serpent is most accurately assessed when conjuring up the image of a venomous viper luring the unsuspecting into the dark recesses of its den. It is not only a cold-blooded killer with a paralyzing bite, it typically strikes the lower leg when attacking humans – thereby impeding our ability to stand upright and walk to God.

Along these lines, snakes slither in serpentine fashion, moving side to side because they cannot travel straight ahead. In this manner, they represent the opposite of walking along the straight and narrow path to Yahowah along the steps home provided by the *Miqra'ey*. And of course, snakes cannot stand upright, which means that they can never be right with God.

In his initial introduction as a *nachash* | spellbinding serpent and venomous viper, Yahowah revealed that Satan was '*aruwm* | cunning and clever, which is not a good combination. He was also shrewd and subtle while appearing sensible. So, he's either taken a tumble since this assessment was true, or he's bored with it all and is now just toying with the religious. Ezekiel has been anything but subtle or sensible. '*Aruwm* also reveals that ha Satan, as the *nachash* | spellbinding serpent and venomous viper, would be crafty, elusive, and ambiguous in his counsel while obscuring the truth. In a word, this snake would be '*aruwm* | treacherous.

In His warning to us, Yahowah went on to say that the Serpent's ability to '*aruwm* | betray in a clandestine manner *min kol chayah* | exceeded all other lifeforms '*asher sadeh* | relative to the broad expanse outside of the Garden. The *Lowytan* is, therefore, a living being. And of the two types, spiritual and animal, since the reference to the *nachash* is obviously a metaphor, and there is no indication that he is flesh and bone, *ha Satan* is a spiritual entity. This then,

brings us back to the *tsaba'* and Yahowah's *mal'ak* | spiritual messengers and *karuwbym* | guardian spirits.

There are four more insights I'd like to share before we return to our analysis of *Yasha'yah* 27 because, in *Bare'syth* 3:1, Yahowah said, **"The spellbinding serpent (*wa ha nachash*) was (*hayah*) cunning and clever, shrewd and subtle while appearing sensible, elusive in his counsel and ambiguous when obscuring the truth, and thus treacherous (*'aruwm*) beyond all other (*min kol*) lifeforms and living creatures (*chayah*) relative to (*'asher*) the broad and open way (*sadeh*) that Yahowah (*YaHoWaH*), Almighty (*'elohym*), had enabled and deployed (*'asah*)."**

First, both verbs, *hayah* and *'asah*, were time-constrained in the perfect conjugation. This means that Satan's ability to be *'aruwm* | subtle and shrewd would be relatively short-lived – explaining the debacle that is Ezekiel. Also, the Serpent would only be deployed for a limited time.

Second, there is no getting around the fact that the subject of *'asah* | to act and engage and, thus, to enable is Yahowah. So, since the object is the Serpent, God is using him and has deployed him for this purpose. Therefore, Satan is playing the role he was designed to fulfill. He makes the decision to avoid Yahowah appear sufficiently reasonable and popular that it takes some effort to become properly informed and make the right choice.

Third, there was intelligent life outside of the Garden. And this, by itself, shapes the referendum between choosing to be with God in the Garden or apart from Him and with other animals, including humans, outside in the broad and open way.

And fourth, while we were introduced to the Serpent, Chawah was not. The next line in *Bare'syth* 3:2 begins, "And then he said to the woman..." This suggests that she

was already familiar with him. He did not sneak up on her or startle her. He did not scare her. The fact that he spoke means that he was not actually a snake and that *nachash* serves as a metaphor. And the realization that Chawah listened and then engaged with him, as if he also knew Yahowah, strongly suggests that he had been around for a considerable time.

Returning to Yahowah's prophetic portrayal of the *Lowytan*, he told Yasha'yah that he is *bariach* | a fugitive trying to slip away, escaping by slithering away in serpentine fashion. It is a participle verb in 1QIsa, the Great Isaiah Scroll, making it actionable, demonstrable, and continual. So, I ask, what would the *Tanyn* be trying to flee from if not the constraints of the *tsaba*', which represents the vast array of spiritual implements doing as Yahowah commands? He went AWOL.

More than this, by using *bariach* as a verb, we discover that, just as Satan is slithering away from God, he wants as many souls as possible to join him. It is the inverse of the former and future *Yatsa'* | Exodus from Mitsraym and Babel. Rather than fleeing the oppressive and controlling nature of mankind's religious and political schemes, the faithful following the *Lowytan* become fugitives from Yahowah – distancing themselves from emancipation, enrichment, empowerment, and enlightenment – and into being controlled, degraded, impoverished, and stupefied by man. Cunning, indeed.

The flight of the *Nachash* will terminate in his complete separation from Yahowah and His people. That is why a cutting implement will be deployed. And the place of desolating separation is She'owl – Satan's eternal abode.

The next insight provided by Yahowah and His prophet, Yasha'yah, regarding the Adversary reveals that he is '*aqalathown* | coiled and prepared to strike. He is twisted and crooked, distorted and bent out of shape. These

adjectives are not only fitting for the *Tanyn*, *Nachash*, and *Lowytan*, they provide an undeniable connection between Satan and the 'awon | corruptions, distortions, and perversions, the twisting and bending of His testimony, causing people to bow down, that Yahowah will reckon with upon His return. As a result of *ha Satan's* 'aqalathown, the inhabitants of the Earth have been separated from God by 'awon.

Yahowah's concluding statement in *Yasha'yah* / Isaiah 27:1 is directly applicable to the story in the Garden because both use *nachash* and refer to the spellbinding serpent. And it is also applicable to the insights potentially derived from Satan's confession in Ezekiel 32:2 because both use *tanyn* | serpentine monster. Further, in both references, we read that the *Tanyn* is from the sea. This means that he lives among Gentiles, and he has the most influence over them. By making these connections, we learn.

Our only challenge in all of this is the verb, *harag*, which in the qal perfect says that God will, at the moment of His return, smite and kill the *Lowytan* | those who have joined with the serpent. And while Yahowah can smite Satan and terminate his outreach and influence, debilitating the Adversary, He cannot kill him because he is not mortal. As a spiritual being, his time among men can be curtailed, but once all contact with the living is severed, Satan will endure an eternity in She'owl. Therefore, we either have to read *harag* as indicating that he will be struck from the realm of the living, and his influence terminated, or define *Lowytan* as Those Joining the Serpent – because as mortals, they can die.

It is abundantly apparent that Ezekiel is Satan's autobiography. He is projecting his perceptions of himself on numerous foils and in multiple places. The more we read, the more we come to understand his nature, purpose, and approach. And as was the case when exposing and

condemning Muhammad and then Paul, the more we know about the delusional and psychotic anti-Semitic spirit possessing them, and Ezekiel, the easier it is to oppose them and curtail their oppressive and controlling effect.

We are going where none have dared go before. And while it is dark and demonic, even disorienting at times, by exposing what we have found, many souls will be freed of religion, and some will come home to Yah. I am willing to endure this exposure to the *Tanyn*, *Nachash*, and *Lowytan*, the AWOL *Karuwb*, this Lord of Babel, for however long it takes to free another precious soul for Yahowah's *Kipurym* reunion. And for you, my brother or sister in the Covenant, to have made it this far, I know that I am not alone.

Returning to the voice of This Is Not Him and who is Not the Gift, and picking it up from the beginning, we read...

And it is (*wa hayah*) **in the 12th year** (*ba shanaym 'esreh shanah*) **in the 12th month** (*ba shanaym 'asar chodesh*) **in the 1st of the month** (*ba 'echad la ha chodesh*), **it was a word** (*hayah dabar*) **of This Is Not Him** (*#^#!*) **to me to say** (*'el 'any la 'amar*), (*Yachezq'el* / Ezekiel 32:1) **son of human** (*ben 'adam*), **you must lift up** (*nasa'*) **a mournful funeral dirge to lament** (*qynah*) **over** (*'al*) **Pharaoh** (*phar'oah*), **king of Egypt** (*melek Mitsraym*) **so you have said** (*wa 'amar*) **to him** (*'el huw'*), **lion** (*kaphyr*) **of gentile nations** (*gowym*), **you resemble** (*damah*), **but** (*wa*) **you** (*'atah*) **are like** (*ka*) **the monstrous serpentine dragon** (*tanyn*) **within the seas** (*ba ha yamym*). **And you surge forth and thrash about** (*wa gyach*) **in your rivers** (*ba nahary 'atah*). **So, you churn up and make turbid** (*dalach*) **the waters** (*maym*) **with your feet** (*ba regel 'atah*) **and you muddy, roil, and foul, troubling** (*raphas*) **their rivers** (*nachar hem*). (*Yachezq'el* / Ezekiel 32:2)

Thus said (*koh 'amar*) **my Lord and Master** (*'adony*), **This Is Not Him** (*#^#!*), **so I will scatter and spread** (*parash*) **over you** (*'al 'atah*) **my net** (*'eth resheth 'any*) **with a congregation, a large throng and crowd** (*ba qahal*) **of many peoples** (*'am rab*). **And they will have lifted you up** (*wa 'alah 'atah*) **within my devoted and dedicated trap, my consecrated possession** (*ba cherem 'any*). (*Yachezq'el* / Ezekiel 32:3)

The Lord of Babel's apprentice was compelled to tell the pharaoh, a thousand miles distant, that he resembled a lion of gentile nations. Then in the same breath, he was told to contradict himself and claim that the pharaoh was actually a *tanyin* | monstrous serpentine dragon in the sea. And since the pharaoh said and did nothing, and is simply being slandered with two contradictory and invalid labels, what is the justification for trapping him in a net? The only one trapped here is Satan, for having projected his identity on the ruler of Egypt.

Since it is apparent that Satan's capabilities are severely limited, and in keeping with the metaphor of being a limbless snake, he must resort to having his minions toss his imaginary net. It must have been embarrassing. Although, to his credit, he could muster a large congregation to do his bidding.

It is hard to know what to do with *cherem*. Its primary meaning is to be devoted and dedicated as a possession. The only other place it is found is in *Chabaquwq* / Habakkuk where the primary definition tends to work.

The idea of attacking and punishing someone for having been a victim of slander is indicative of Satan believing that he was wrongly convicted in Eden. So, this is the Nachash complaining that he feels betrayed and abandoned by the Almighty...

Then I will have forsaken and rejected you, having abandoned and deserted you (*natash 'atah*).

In the ground or by the Earth (*ba ha 'erets*), **upon the presence** (*'al paneh*) **of the open fields and cultivated land, the environs of man** (*sadeh*), **I will hurl you, removing you by casting you far away** (*tuwl 'atah*).

Then I will have dwelt, living and remaining (*wa shakan* – I will abide and stay (hifil perfect first-person singular)) **over you** (*'al 'atah* – above and beyond you), **including every flying creature of the heavens** (*kol 'owph ha shamaym*).

So, I will have been satisfied to have had my fill of you (*saba' min 'atah*), **including every living being and beast** (*chayah kol*) **of the Earth** (*ha 'erets*). (*Yachezq'el* / Ezekiel 32:4)

And I will have given (*wa nathan*) **your body and its flesh** (*'eth basar 'atah* – your biological life and tissues as meat) **upon the mountains** (*'al ha harym*) **and I will fill** (*wa male'*) **the valleys** (*ha gay'*) **with your repugnant corpse, the bulk refuse of your remaining high and mighty rubbish** (*ramuwth* – ?, used only in Ezekiel). (*Yachezq'el* / Ezekiel 32:5)

Then I will have made the Earth drink (*wa shaqah 'erets*) **your bleeding discharge, the outpouring** (*tsapah 'atah*) **of your blood** (*min dam 'atah*) **on the mountains** (*'el ha harym*) **and ravines** (*wa 'aphyqym*). **They will be full of you** (*male' min 'atah*). (*Yachezq'el* / Ezekiel 32:6)

Not that there would ever be a justification for being this sadistic, Satan's tirade was predicated entirely upon him falsely accusing the nameless pharaoh of being like him. To accuse Carthage of being a monster of the sea, maybe, but apart from cruising the Nile, the Egyptians were landlubbers.

Once again, the Lord of Babel has used *natash* | to have forsaken and rejected incorrectly. One cannot abandon or desert someone without first having developed

a relationship with them. And if this were true, then Satan is announcing that he was on the other side during the *Yatsa'* | Exodus – and thus in opposition to Yahowah and Yisrael.

Projecting himself into this morbid tale, it was Satan who was cast down to Earth and will be removed to a faraway place in due time. This obviously never happened to this or any pharaoh.

However, by following that bit of revisionist history with the claim that he will then dwell and remain over and above him, we are witnessing Satan's veiled threat to rise above the Almighty. And if he were to get his way, every flying creature would join him soaring above God.

What follows is horrific, with the Lord of Babel threatening to eat the abandoned pharaoh who has been cast aside. He will have his fill of him and then leave the remains to feed the animals. His body, according to Satan, will be offered upon the mountains, and his repugnant corpse will fill the valleys. And what sane person would think, much less say, that the Earth will be made to drink the bleeding discharge of a man?

What's particularly disappointing is that the Lord who conveyed these immoral and sadistic threats is worshiped as the god of Christianity, Islam, and Judaism. All three religions claim their god inspired these words. This serves as yet another example of why Yahowah hates religion and why I've concluded that we cannot reason with the overtly faithful. What can one say to a person who believes that it is acceptable for their god to be this dysregulated and savage?

Since I know, admire, and respect Yahowah, the only actual God, I'd strongly discourage anyone from trying to replace Him or pretend to be Him. But should doing so float your boat, you are going to have to be a billion times smarter than the Lord of Babel and also be in far greater

control of your tongue and outbursts. The following is laughable. It did not occur and will never happen. It is embarrassing to see such delirium stain the pages of a book set between legitimate prophets.

And I will have hidden (*wa kasah* – I will have covered over, concealed, and clothed) **by having quenched, snuffing out the flame** (*ba kabah* – in stopping and putting out) **of you** (*'atah*) **of heavens, skies, or the realms of the stars** (*shamaym*) **and** (*wa*) **I will have darkened, eliminating the light, turning black** (*qadar*) **their stars** (*kokab hem*), **the sun** (*shemesh*), **with a cloud** (*ba ha 'anan*), **I will hide and cover her** (*kasah hy*) **and the moon** (*wa yareach*) **will not illuminate, shining his light** (*lo' 'owr 'owr huw'* – he will not light his light). (*Yachezq'el* / Ezekiel 32:7)

Every one of the sources of light (*kol ma'owr 'owr*) **in the sky, universe, and heavens** (*ba ha shamaym*), **I will cause them to grow dark and become black** (*qadar hem*) **over you** (*'al 'atah*) **and I will provide** (*wa nathan*) **darkness, the absence of light** (*chosek* – blackness) **over your land** (*'al 'erets 'atah*), **prophetically announces** (*na'um*) **my Lord** (*'adony*), **This Is Not Him** (*#^#*). (*Yachezq'el* / Ezekiel 32:8)

Pharaoh was not hidden. He was not on fire. No flames were quenched, much less “of you of heavens.” Light was not eliminated in Egypt or on Earth. Neither the light of the stars nor that of the sun was snuffed out. The sun cannot be eliminated with a cloud. The moon is reflective and has never produced its own light. All of the stars in the universe did not become black. And the universe is infinitely bigger than Egypt such that it would be impossible to have only the stars over it fail. And since there hasn’t been a pharaoh for a couple of thousand years, it’s too late to do the impossible.

Ezekiel 32:7 and 32:8 provide absolute and irrefutable proof that This Is Not Him. It is pure lunacy, demonstrating that the author was out of his mind and that those who believe him are mindless. Given the opportunity, the Lord of Babel would destroy the entire universe to protest God's diminishment of him as a consequence of what occurred in the Garden. Satan is the one whose light has been dimmed and will be snuffed out. So, once again, this is role reversal – the germ of Replacement Theology – in which an adversarial nincompoop pretends to be God and makes a complete fool of himself. Either that or Satan is smarter than this, in which case, he is proving that the religious are so gullible they will believe anything.

Although, there is a shred of truth. In the 13th chapter of *Yasha 'yah* / Isaiah, we are told that a day of reckoning will come for the modern manifestations of Babylon. Upon Yahowah's return, the Roman Catholic and Orthodox Churches representing religious Babel, the United States and the European Union as political Babel, and Iraq and Iran denoting geographical Babel will be devastated and desolated for having misled so many. Here is that text...

“Behold (*hineh* – look up now and pay attention, this is important), **the Day** (*ha yowm*) **of Yahowah's** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **arrival will come** (*bow'* – will occur (qal perfect)).

It will be extremely intense (*'akzary* – it will transpire with fierce conviction) **as an outpouring of His disappointment and displeasure** (*wa 'ebrah* – as a result of His frustration over their arrogance and opposition) **and** (*wa*) **burning indignation** (*charown 'aph* – Him becoming incensed) **for having caused** (*la sym* – as a result of trying to make) **the Land and Earth** (*'erets* – the region and material realm) **to become** (*la* – move in the direction of)

an ugly and horrible place, lifeless and appalling (*shamah* – something terrible to look at, wasted and deflowered, deserted and deplorable).

Because of this (*min hy'* – and out of it), **He will, therefore, overthrow and exterminate** (*wa shamad* – leading to an extinction event, comprising either death or eternal banishment, the complete annihilation of (hifil imperfect)) **the religious who have belligerently misled and forfeited the right to reconciliation** (*chata'* – the most offensive opposition who are overtly political, religious, and confrontational). (*Yasha'yah* / Isaiah 13:9)

For indeed (*ky*), **the luminaries and stars** (*kowkab*) **of the spiritual realm of the heavens** (*ha shamaym*) **and their stupid constellations** (*kesyl* – their clusters of stars forming patterns in the minds of the foolish; from *kesyl* – to be stupid, insolent, and rebellious, an arrogant fool, simpleton and dullard, lacking understanding) **will not be extolled nor seen as praiseworthy** (*lo' halal* – will no longer shine, be flashy, or boast, no longer be seen as acclaimed because there will be no more Halal (Satan's name), and no insane, slanderous, or foolish ridicule or bragging) **for their light** (*'owr hem* – their illumination or enlightenment, for their guidance).

The sun's light (*ha shemesh*) **will be obscured** (*chashak*) **with** (*ba*) **his withdrawal and descent** (*yatsa' huw'* – his exit and departure (qal infinitive construct)) **and** (*wa*) **the moon** (*yareach*) **will not reflect its light** (*nagah 'owr huw'*).” (*Yasha'yah* / Isaiah 13:10)

Consistent with what we read in *Yasha'yah* / Isaiah 26 and 27, Yahowah's return for Yisra'el marks the end of Satan's influence. He and those who have served his interests will be eliminated, making this an exceedingly intense moment in time. Man's dominion over the Earth will culminate with a litany of calamities, with religious, political, military, monetary, and conspiratorial

malfeasance leading to economic collapse and nuclear annihilation which Yahowah will forestall for the benefit of His people. For the luminaries of Babel, and in particular, Satan, it is game over. And there will be no reset – great or otherwise.

Therefore, the prophecy that the Lord of Babel is corrupting is directed against the modern manifestations of Babylon and not Egypt. It is for tomorrow, not yesterday. And it is both moral and reasonably and intelligently portrayed.

Now returning to the Chronicles of Babylon, in reality, in the battles between titans, there were wins and losses for both sides, even a bloody draw. And yet, in the end, Nebuchadnezzar retreated, and Egypt survived. Therefore, while Ezekiel's previous statements were scientifically inaccurate, indeed, impossible, the following is invalid historically.

And then I will have angrily provoked, irritated, and vexed (*wa ka'as*) **the hearts** (*leb*) **of innumerable people** (*'am rab* – of many great families) **in bringing myself** (*ba bow* 'any – in coming, arriving, including, and pursuing me (hifil infinitive construct)) **your crippling destruction and crashing downfall** (*sheber 'atah* – your fracturing injury and breaking apart) **within the gentiles and nations** (*ba ha gowym*) **upon the Earth** (*'al 'erets*) **which you have not known them** (*'asher lo' yada' hem*). (*Yachezq'el* / Ezekiel 32:9)

So many peoples (*wa 'am rab*) **I will cause to be devastated, destitute, deserted, and destroyed** (*shamem*) **over you** (*'al 'atah*).

And their kings (*wa melek hem*) **will bristle and be swept away** (*sa'ar*) **over you** (*'al 'atah*), **horrified and terrified as if a hair caught up in a fierce storm** (*sa'ar*) **in flying of me** (*ba 'uwph 'any*) **my sword** (*chereb 'any*) **over their presence** (*'al paneh hem*).

They will tremble and shudder (*wa charad*) for the moment, instantly and continually (*la rega*) as an individual (*'iysh*) for his soul (*la nepesh huw*) in the day (*ba yowm*) of your fallen and overthrown carcass (*mapheleth 'atah*). (*Yachezq'el* / Ezekiel 32:10)

The harder the Lord tries to impersonate his sadistic and fearsome interpretation of God, the more pathetic he becomes.

Egypt was not crippled or overthrown by Babylon. Moreover, no one would have cared if it had occurred. The area between the two empires fell under the yoke of one or the other with no discernible difference. They were similarly vicious and equally prone to plunder and enslave their neighbors.

And while no one bristling, swept away, terrified, or trembling, to cite the Lord, if it had not been for the lone inscription on an Elephantine statue, we would not have even known that Nebuchadnezzar minimally and briefly fulfilled Yirma'yah's prophecy, only to be tossed out and sent home immediately thereafter, never to return. Like so much of what we have read throughout this perverted text, the truth is the opposite of what Ezekiel is claiming.

For indeed (*ky*), thus said (*koh 'amar*) my Lord and my Master, the one possessing and controlling me (*'adony*), This Is Not Him (*#^#!*), the sword (*chereb*) of the king of Babylon (*melek Babel*) will come to you (*bow* ' *'atah*). (*Yachezq'el* / Ezekiel 32:11)

By the swords (*ba cherebowth*) of the powerful and mighty, of great fighters and heroes, and of government and military leaders (*gibowr*) your uproarious multitude and confused hordes, along with your abundant riches (*hamown 'atah*) will fall (*naphal*) – ruthless and cruel gentiles, and terrifying and tyrannical nations, all of them (*'aryts gowym kol hem*).

So, they will devastate, despoil, and destroy (*wa shadad*) the majesty and splendor (*'eth ga'own*) of Egypt (*Mitsraym*) and its entire uproarious multitude of confused hordes, along with all of its abundant riches (*wa kol hamown hy'*) will be decimated, exterminated, and annihilated (*shamad*). (*Yachezq'el* / Ezekiel 32:12)

No. This may have been what the Lord of Babel desired, but it is not what occurred.

It is sad to see *gibowr*, which is lovingly applied to Dowd in Yasha'yah 9:5, perverted in this manner. Moreover, there was merit to *hamown* when it was ascribed to 'Abraham's non-Yisra'elite descendants – in particular Muslims through Ishmael. But it is poorly chosen in this context.

Babylon was not among the most ruthless or cruel of nations, nor the most terrifying and tyrannical. They were hardly the Lollipop Guild, but they were not known for abusing their slaves or keeping them to the extent witnessed by the Egyptians, Assyrians, Greeks, or Romans.

Egypt was never majestic or glorious from Yahowah's perspective. And from man's perspective, her splendor was not diminished, much less decimated, on this day. And I'm quite sure that there were Egyptians still living for Greece, Rome, and Islam to conquer, so they were not exterminated.

The Lord of Babel is still rolling a perfect game – all gutter balls. He is yet to predict anything that actually occurred. So based upon this track record, what would you think the odds might be of the Lord of Babel being Yahowah, of Ezekiel being a prophet, of living skeletons emerging out of the Valley of Dry Bones, of there being a Gog who will wage the Magog War, of a New Jerusalem, or of a different set of Feasts? Or do you suspect that the odds are somewhat better of the Book of Ezekiel being Satan's autobiography?

Ever on the rampage, meaner than a junkyard dog, the Lord flings yet another gutter ball.

So, I will destroy, such that they no longer exist, squandering and wasting (*wa 'abad*) every one of its animals from wild beasts to domesticated herds (*'eth kol bahemah hy'*) from upon many great waters (*min 'al maym rab*). And there will be no turbid churning (*wa lo' dalach*) of them by the foot of man (*hem regel 'adam*) ever again (*'owd*). And the hooves (*wa pharsah*) of animals from wild beasts to domesticated herds (*bahemah*) will not churn or stir them (*dalach hem*). (*Yachezq'el* / Ezekiel 32:13)

Then, at that time (*'az*), their waters (*maym hem*) I will sink down to a lower elevation (*shaqa'*). And their rivers (*wa nahar hem*) I will cause to travel and go along (*halak* – I will cause to walk and behave) as (*ka* – like) olive oil (*ha shemen*), prophetically declares (*na'um*) my Lord and my Master, the one possessing and controlling me (*'adony*), This Is Not Him (*#^#*!). (*Yachezq'el* / Ezekiel 32:14)

This is easily testable. If there are any animals living in Egypt, the Lord was lying. If the animals of Egypt were not predominantly hanging out above the water, then this was not true. If any man, much less many men, has put a toe into the Nile over the past 2,500 years, Ezekiel was a false prophet. The same would be true pertaining to wild and domesticated animals. If the Nile is not descending below sea level, the Lord was wrong. And if the waters were not turned into olive oil, then Jews, Christians, and Muslims may want to question their god.

However, we should keep in mind that this has as little to do with the pharaoh and Egypt as the previous rant had to do with Tyre and its king. They both served as ploys, decoys really, upon whom Satan projected his perceived glory and then destroyed to rid himself of his adversarial

designation. All the while he has used them to not only reflect his animosity toward God for having been diminished but, also, to hurt Yahowah and man by pretending to be God.

In giving of myself (*ba nathan* ‘any), the land of Egypt (*‘eth ‘erets Mitsraym*) will be uninhabited and ruined, becoming an appalling desolation (*shamamah*). And the ground and country (*wa ‘erets*) will be devastated and depopulated, ravaged and abandoned (*shamem*). What fills the land from it (*‘erets min malo’ hy*), I will beat up and strike down, afflicting and slaughtering (*nakah*) myself (*‘any*) all who inhabit it and remain in it (*‘eth kol yashab ba hy*).

And when everyone has been duly ravaged and properly exterminated...

Then they will have known (*wa yada’*) that, indeed (*ky*), I am (*‘any*) This Is Not Him (#^#!). (*Yachezq’el* / Ezekiel 32:15) And the faithful cried out in a suitably mournful voice, “Prophecy fulfilled.”

Never forget, with the Lord of Babel, one should be mournful...

It is (*hy*) a mournful lamentation, a funeral dirge (*qynah*). And it will have been chanted as her morbid song (*wa qyn hy*) by the daughters (*bath*) of the gentiles and nations (*ha gowym*), chanting it mournfully (*qyn ‘eth hy*) over Egypt (*‘al Mitsraym*) and over all of her confused and clamorous multitude (*wa kol hamown hy*). They will continually chant the morbid funeral dirge with her (*qyn ‘eth hy*) utters my Lord (*na’um ‘adony*), This Is Not Him (#^#!). (*Yachezq’el* / Ezekiel 32:16)

Taking a sad song and making it worse. I wonder if it will catch on in religious circles.

Three days later, lo and behold...

And it is (*wa hayah*) **in the 12th year** (*ba shanaym 'esreh shanah*) **in the 15th of month** (*ba ha chamesh 'asar ha chodesh*), **it was a word** (*hayah dabar*) **of This Is Not Him** (#^#!) **to me to say** (*'el 'any la 'amar*), (*Yachezq'el* / Ezekiel 32:17)

Son of Adam (*ben 'adam*), **it is imperative that you wail a ritualized and sorrowful taunt** (*nahah*) **over the vast multitude of uproarious and agitated hordes** (*'al hamown*) **of Egypt** (*Mitsraym*).

You must bring him down and subjugate him (*wa yarad huw'*) **with her** (*'eth hy'*) **and the daughters of the majestic and mighty gowym of the most magnificent nations** (*wa bath gowym 'adayr*) **to the realm at great depths below** (*'el 'rets tachathy*) **for those who will go down to the pit** (*'eth yarad bowr*). (*Yachezq'el* / Ezekiel 32:18)

There may have been a time out for bad behavior, but there was no discernible improvement. The Lord of Babel remains dysregulated and psychotic. And as is the case with narcissists, he is insistent that his people do as he demands. But even with flying monkeys at the ready, he is otherwise inept. Based on what we are reading, the Lord cannot independently express emotion and he is unable to reach an audience that is not receptive to his ploy. He is even incapable of doing one thing for which he is renowned – taking souls to Hell. In this case, he is soliciting the help of the women he despises.

Satan is so humiliated by his current plight that he must remind us that there was a time when he was magnificent, and people were insignificant by comparison.

Compared to whom (*min my*) **are you admired and appreciated for your beauty** (*na'em*)?

I am emphatic that it is imperative you must be brought down, subjugated, and forced to bow (*yarad* –

you are compelled to descend and bow to my will (qal imperative paragodic he cohortative, imperative second-person masculine singular)).

I demand that you must be forced to lie (*wa shakab* – having no choice in the matter, and doing what I compel, you have to be lain (hofal imperative paragodic he cohortative imperative energetic second-person masculine singular)) **with the unbelieving and disobedient, the forbidden and unrepentant** (*‘eth ‘arel* – the stubborn and unresponsive; since saying ‘uncircumcised’ is incongruent in this context, we must render *‘arel* using its secondary connotations). (*Yachezq’el* / Ezekiel 32:19)

Up to this point, the grammar has been rather simplistic, but that has changed. Now the demanding nature of the imperative mood is being shaped by the cohortative and paragodic, revealing that abusing his effigy is something the Lord craves. He must bury his adversarial nature to play God. So insistent is he in imposing himself over his foil, he taunts the pharaoh with the most horrific of Hebrew stems – the subjugating hofal.

It is, of course, absurd to use *‘arel* to suggest that a gowdy would be enshrined in Hell because he deserved the fate of the uncircumcised. Apart from the possibility of there being an individual choosing to embrace Yisra’el and Yahowah, there would not have been a single circumcised gentile on the planet at this time.

More importantly, there is no special, independent fate carved out for non-Yisra’elites. The opposite is true since Yahowah is far more concerned with the wayward behavior of His people than He is with that of others. His instructions regarding gentiles were to ignore them. And that is exactly what He intends to do for most upon their earthly demise.

Upon their death, the soul of ignored individuals will simply cease to exist. Therefore, the overwhelming

majority of gentiles will avoid She'owl – and that is by design. And, therefore, Satan's assessment is errant.

In the midst of those pierced and profaned (*ba tawek chahal*), the men will fall with her having been given to the sword (*naphal chereb nathan*).

It is imperative that you men drag her away (*mashak 'eth hy'*) and all of her agitated and boisterous, uproarious hordes, her abundant wealth and roaring populace (*wa kol hamown hy'*). (*Yachezq'el* / Ezekiel 32:20)

The mighty leaders, valiant defenders, and courageous men of character (*gibowr*), those who lead the flock like rams through the door (*'ayil*), they will speak to him (*dabar la huw'*) from the midst of (*min tawek*) She'owl (*She'owl* – Hell, where the eternally separated reside), along with his supporters and assistants (*'eth 'azary huw'*).

The unbelieving and disobedient, the forbidden and unrepentant (*ha 'arel* – the stubborn and unresponsive; and likely not the 'uncircumcised' because it would be incongruent in this context), they will descend, having been sent down (*yarad*), they will lie (*shakab*), pierced, slain, and profaned (*chahal*) by the sword (*chereb*). (*Yachezq'el* / Ezekiel 32:21)

The Assyrian is there (*sham 'Ashuwr*) and the entire congregation, all of the religious and military throngs (*kol qahal hy'*), all around it, his graves (*sabyb huw' qeber huw'*) – all of them pierced and slain (*kol hem chahal*), those fallen by the sword (*ha naphal ba ha chereb*), (*Yachezq'el* / Ezekiel 32:22) whose (*'asher*) graves (*qeber hy'*), they are given (*nathan*) in the remotest areas at the greatest depths (*yarekah*) of the dungeon prison (*bowr*).

He is her religious and political company (*qahal hy'*), **encircling her burial site** (*sabyb qabuwwrah*) – **all of them pierced, profaned, and slain** (*kol hem chahal*) **falling by the sword** (*naphal ba ha chereb*) **who they have given, offering** (*'asher nathan*) **terror** (*chityath* – ?, used only in Ezekiel, and soon to appear 7 more times; from *chathath* – to be shattered, dismayed, broken, and abolished) **in the land of the living** (*ba 'erets chayym*). (*Yachezq'el* / Ezekiel 32:23)

Ezekiel needs a calendar. Since the Medes and Babylonians sacked Assur and then Nineveh between 614 and 612 BCE, the Assyrian Empire no longer existed. It was absorbed into Babylonia such that picking up the pierced and slain would have been three decades late. And since the Lord was in Babylon when compelling Ezekiel to speak to the Egyptians, who was he bossing around in Assyria? Someone is confused.

That said, because of the Assyrians' sadistic ruthlessness and designs against God's people, Yasha'yah used the Assyrian as a metaphor to describe Satan's manipulative tactics. And now, the Lord, who can apparently read better than he writes, is capitalizing on the prophetic reference, adding 'Ashuwr to the king of Tyre, the cedar and cherub, as well as the pharaoh, as a ploy to create the impression that the Adversary no longer exists. In so doing, each depicts Satan's fate, albeit two and a half millennia before its time – thereby, continuing to show a disregard for context and chronology.

Arrogant to the end, even in She'owl, Satan is expecting a glorious reception. All of his pals will be there, the world's *gibowr* and *'ayil*. But here's the rub – while the Lord will likely have served alongside the worst of the world's leaders, Yasha'yah presents King Dowd as the ultimate *gibowr* and then as the Pesach *'Ayil* of Isaiah 53. Therefore, the Adversary wants us to believe that the most important individual in Yahowah's story, and with regard

to our salvation, is in Hell cheering him on. And if that were not enough to advance his career in Replacement Theology, all of those who have supported and assisted Yahowah and His son will be there too.

Furthering the role reversal, a satanic specialty, it's the unbelieving and disobedient who will be waiting for the Lord's arrival. And to this day, this remains the way the religious depict those entering Hell. And by calling Hell's entrants unbelieving and disobedient, it suggests that believers and the obedient will be destined for Heaven. But nothing could be further from the truth because neither belief nor obedience are encouraged in the Towrah.

Swords, knives, and daggers have no influence on a soul's fate. Incarceration in She'owl is predicated entirely on what one has done and said to harm others and, in particular, to lead them away from Yah. Therefore, it is not based on what has been done to an individual.

To the extent the reader understands that the Assyrian serves as a metaphor for the Adversary, and that Satan is trying to rid himself of this derogatory title, the reference to him being brought into Hell with all of his supporters is properly understood. And if you gain nothing more from these volumes on *Babel* | Confusion than the realization that Satan must destroy all association with his Adversarial title to be worshiped as the Lord God, then your time will have been rewarded. This is so vital to Satan's rise from fallen adversary to God, he has devoted the past seven chapters – from Tyre to Egypt – to this singular purpose.

Satan has many coconspirators...

Elam ('*Eylam* – located NE of the Persian Gulf in the modern Luristan and Khuszistan provinces, a place from which Yah will recall His people) **is there** (*sham*) **and all of her vast multitude of confused and disorderly hordes** (*wa kol hamown hy*) **surrounding the burial site** (*sabyb qabuwrah hy*), **all of them pierced, slain, and defiled** (*kol*

hem chahal), **those fallen** (*ha naphal*) **with the sword** (*ba ha chereb*) **who** (*‘asher*) **had been brought down** (*yarad*) **as unrepentant and disobedient, uncircumcised unbelievers** (*‘arel*) **to the lowest realm below** (*‘el ‘erets thachathy*) **who offered** (*‘asher nathan*) **their terror** (*chithyth hem* – ?, used only in Ezekiel; from *chathath* – to be shattered, broken, and dismayed) **in the realm of living** (*ba ‘erets chayym*).

They lift up and carry (*wa nasa’*) **their shameful humiliation and low status, their confusion and ignominy** (*kalimah hem*) **for going down to the pit** (*‘eth yarad bowr*). (*Yachezq’el* / Ezekiel 32:24)

Elam is insignificant apart from Yahowah revealing through Yasha’yah that there will be a few Yisra’elites there prior to His return who will be among those who choose to come home. So, Satan is simply trying to thwart Yahowah’s promise. And while the Adversary will fail, to be clear, there never has been nor will there ever be a multitude of people living in Elam.

The Lord’s fixation with the cutting implement on one hand, which pierces and defiles, and being uncircumcised on the other is an odd juxtaposition. And since the Devil would prefer every man and boy to be uncircumcised, he is using *‘arel* to further one of two goals. It is either to suggest that Hell is filled with unrepentant disbelievers who are disobedient, and play into the hands of the religious, or to appeal to the rabbis who profit from turning a sign into a religious ritual.

Terror is terrible, but Elam was nary a source of fear. And since terrorism is a political and religious tactic perpetrated against defenseless civilians, terrorists seldom die from the sword. Moreover, those who are willing to sacrifice their lives for the cause, and who have been sufficiently brainwashed to believe that murdering innocents is virtuous, are never disobedient disbelievers.

If professing something this stupid once was inappropriate, how much worse is it to be redundant?

In the midst (*ba tawek*) **of the pierced, profane, and slain** (*chalal*), **they offer** (*nathan*) **a bed** (*mishkab*) **to her** (*la hy*) **with all of her agitated multitude** (*ba kol hamown hy*), **surrounding him** (*sabyb huw*) **her graves** (*qeber hy*), **all of them unrepentant and disobedient, uncircumcised unbelievers** (*kol hem 'arel*), **pierced, profaned, and slain by the sword** (*chalal chereb*) **because it was given as a gift** (*ky nathan*) **of their terror** (*chityath hem* – ?, used only in Ezekiel; from *chathath* – to be shattered, dismayed, broken, and abolished) **in the land of the living** (*ba 'erets chayym*).

They lift up and carry (*wa nasa*) **their shameful humiliation and low status, their confusion and ignominy** (*kalimah hem*) **for going down to the pit** (*'eth yarad bowr*) **within the midst** (*ba tawek*) **of the pierced, profaned, and slain** (*chalal*) **he has offered, provided, or given** (*nathan* – he has bestowed (nifal participle third-person masculine singular)). (*Yachezq'el* / Ezekiel 32:25)

The notion of offering a bed in Hell to one person, much less a multitude, is as ridiculous as the repeated myth that there are gravesites surrounding She'owl. Even on the one subject Satan should know better than anyone, he is hopelessly lost.

And now as a prelude to the Magog War, we read...

There (*sham*), **Meshach** (*Meshek* – son of Japheth and grandson of Noah, meaning to draw up) **Tubal** (*Tubal* – son of Japheth and grandson of Noah; from either *tebel* – world while in the other spelling *tuwb* 'al – to be restored for good over and above) **and all of her agitated multitude** (*wa kol hamown hy*), **her graves** (*qeber hy*) **surrounding him** (*sabyb huw*), **all of them unrepentant and disobedient, uncircumcised unbelievers** (*kol hem 'arel*), **pierced, profaned, and slain by the sword** (*chalal*

chereb) **for having given as a gift** (*ky nathan*) **of their terror** (*chityath hem* – ?, used only in Ezekiel; from *chathath* – to be shattered, dismayed, broken, and abolished) **in the realm of the living** (*ba 'erets chayym*). (*Yachezq'el* / Ezekiel 32:26)

In this hyphenated form, Meshech-Tubal is exclusive to Ezekiel. Digging deeper, with only one exception apart from Ezekiel, Meshek is simply Noah's grandson. The lone anomaly is found in *Mizmowr* / Psalm 120, where Dowd, representing Yisra'el rather than himself, uses Meshek in conjunction with God's people. They are shown successfully summoning Yahowah because He answers them during a troubling time – and thus during the Time of Ya'aqob's Troubles beginning in 2030. Yisra'elites are heard asking God to deliver their souls from the religious who are promoting false beliefs. Dowd then scolds his people for compiling ever more variations of their religious lore. He calls their testimony piercing and divisive, especially for those living as aliens in Meshek and Qedar. Since Dowd never set foot in either place, he is continuing to speak of Yisra'elites living in a hostile environment and awaiting Yahowah's return.

Also, since there is a direct correlation between *meshech* | to draw up and the *Mizmowr*'s introduction as a song to sing for a *ma'alah* | thoughtful ascent to Yahowah during troubling times, *meshech* isn't so much a place as it is descriptive of a difficult circumstance from which to be withdrawn. This is further reinforced by Dowd saying, "I have lived among a great many who oppose reconciliation" in Psalm 120:6. Then he concludes his Song of Ascent with, "I am for reconciliation, but when I speak, sharing the message, they are combative and promote conflict." (*Mizmowr* 120:7)

Therefore, the Lord of Babel is portraying Meshach in the opposite way, as a multitude of uncircumcised gowym to be condemned in Hell rather than a tiny remnant of

Yisra'el invited to ascend to Yah. So, just because the name has been used elsewhere does not mean that Mr. Babel is using it correctly.

Similarly, distinct from its inclusion in Ezekiel, and apart from being presented as a grandson of Noach, Tubal (actually, *Tuwbal*) is found a single time, and it is also presented in the context of Yahowah's return. In this case, we find it in Yasha'yah 66. It follows a derogatory reference to Christians (devouring swine's flesh as the Easter ham) and Muslims (represented by the detestable '*akbar*' | mouse of Allahu 'Akbar fame) and their elimination. Yahowah explains that He will then reach out to the surviving gowym of Tuwbal (spelled differently than in Ezekiel) along with others bearing the names of Noach's descendants. The five names denote a rescue mission from this hostile world of men, similar to what occurred on the Ark.

In convoluting an important End Times message for God's people, Satan managed to get everything wrong. There will be a tiny remnant in both cases, not an agitated multitude. There will be no graves, because these men and women will have survived Judaism, Christianity, and Islam based on what we read in the Psalm and then in Isaiah. They will be observant, not obedient, and they will know rather than believe. They will not have been pierced or profaned, and their gift will be the Covenant, not terror.

Continuing to rant and make a fool of himself, the Lord protests...

And they do not lie down (*wa lo' shakab*) with the mighty and courageous, the defending heroes and great leaders ('*eth gibowr*) fallen (*naphal*) from (*min*) the unrepentant and disobedient, the uncircumcised unbelievers ('*arel*) who ('*asher*) were taken down (*yarad*) to She'owl (*She'owl* – Hell, the place of abandonment, questioning, and punishment) with their

objects and weapons, the implements and apparatus (*ba kaly*) **of their war** (*milchamah hem* – of their battle and conflict).

And they were given (*wa nathan*) **with their swords** (*'eth chereb hem*) **under their heads** (*thachath ro'sh hem*). **So their perversions and corruptions, their twisting and distorting** (*'awon hem*) **exist** (*hayah*) **upon their bones** (*'al 'etsem hem*) **for** (*ky*) **the terror** (*chityath hem* – ?, used only in Ezekiel; from *chathath* – to be shattered, dismayed, broken, and abolished) **of the mighty and courageous, the defending heroes and great leaders** (*'eth gibowr*) **in the land of the living** (*ba 'erets chayym*). (*Yachezq'el* / Ezekiel 32:27)

I think we may have an error in the script. Since we were just told that all of the Meshach-Tubalians were in their graves, how do they become part of the Magog Federation under Gog during the Last Days? And here, is it only the *gibowr* | courageous leaders who will be offered the opportunity to lie down in the aforementioned bed, such that the Meshach-Tubalians must stand? Since Dowd is presented in *Yasha'yah* / Isaiah 9 as the ultimate *gibowr*, why are they shown as uncircumcised? Does Satan want the religious to believe that he is ascending to Heaven while Dowd is cast out?

And since She'owl is for the incarceration of estranged spirits and souls, why would anyone bring a sword? It would be like stabbing the wind while trying to kill the immortal. News Flash: for those in She'owl, the war is over, and you lost. Similarly, there will be no bones in She'owl. And while the *Gibowr* will be dispatching the worst of men to She'owl, we can be assured Dowd will not be counted among the incarcerated.

At this point, it is anyone's guess whether the Lord of Confusion is addressing the Assyrian, Elam, Meshach-

Tubal, or the Gibowr. But it cannot be all of the above because *'atah* | you is masculine singular...

And you (*wa 'atah*), **within the midst** (*ba tawek*) **of the unrepentant and disobedient, the uncircumcised unbelievers** (*'arel*), **you are crushed** (*shabar*) **and lie with** (*wa shakab 'eth*) **the pierced, profaned, and slain of sword** (*chalal chereb*). (*Yachezq'el* / Ezekiel 32:28)

Well, he got one thing right. She'owl will be a crushing experience.

We have a new cast member portrayed among the entrants of Hell...

There is (*sham*) **Edom** (*'Edowm* – descendants of *'Esauw* | Esau residing south of Yisra'el), **her kings** (*melek hy'*) **and all of her elevated leaders** (*wa kol nasy' hy'*) **who are gifted** (*'asher nathan*) **with their warriors and military might** (*ba gabuwrah hem*) **with the pierced and slain by their sword** (*'eth chalal chereb hem*) **with the unrepentant and disobedient, the uncircumcised unbelievers** (*'arel*), **they lie** (*shakab*), **and with those going down to the pit** (*wa 'eth yarad bowr*). (*Yachezq'el* / Ezekiel 32:29)

Satan craves company. The Edomites will be joining his party, along with their kings, gifted leaders, and military. Whoever is guarding the gnarly gates is going to be busy. And I would presume it will be Paul, not only because his given name, Sha'owl, is indistinguishable from She'owl, but because he is the Lord's appointed advocate for the entirety of the uncircumcised.

There (*sham*), **the anointed ones poured out as tribal leaders** (*nasyky*) **of the north** (*tsaphown*), **all of them** (*kol hem*), **and all of the Sidonians** (*wa kol Tsyodny* – everyone from *Tsydon* | Sidon) **who have gone down** (*'asher yarad*) **with the pierced, profaned, and slain** (*'eth chalal*) **by their terror** (*ba chityath hem* – ?, used only in

Ezekiel; from *chathath* – to be shattered, dismayed, broken, and abolished) **from their warriors and military might** (*min gabuwrah hem*).

They are ashamed and humiliated (*bowsh*) **and they lie** (*wa shakab*) **unrepentant and disobedient, as uncircumcised unbelievers** (*'arel*), **with the pierced, profaned, and slain** (*'eth chahal*) **of sword** (*chereb*). **And they lift up and carry** (*wa nasa'*) **their disgrace and ignominy** (*kalimah hem* – their reproach and dishonor) **with those going down to the pit** (*'eth yarad bowr*). (*Yachezq'el* / Ezekiel 32:30)

The last time a spokesman in *Babel* | Babylon directed our attention to a sword-wielding king of the north, he was Macedonian and served as an exemplar of the Towrahless One. Sidon would be rebuilt, but it had been torched by this time. And while neither deployed terrorist tactics, one does not take their military with them into the afterlife, especially in Hell.

And speaking of She'owl, considering the time Satan will be spending there, and the leadership role he is sure to play, one would have thought that he would have spoken less disparagingly of the place.

So perhaps thinking better of it, the Lord paints a different picture because it is party time. We have the return of the pharaoh who had arrived with his multitudes, the Assyrian and his religious associates, the clamorous of Elam, some Meshach-Tubelians, Edomites, the anointed of the north, and Sidonians, all slain with the sword, enjoying the comforts of Hell. Really...

With them (*'eth hem*), **Pharaoh** (*Phar'oah*) **will witness** (*ra'ah*) **his entire clamorous and confused populace, the overwhelming roar and commotion of his multitude of people, and all of his abundant wealth** (*'al kol hamown huw'*), **pierced and profaned** (*chalal*) **of sword** (*chereb*), **and he will be comforted and consoled**

(*wa nacham*), **Pharaoh** (*Phar'oah*), **and all** (*wa kol*) **of his strength, wealth, ability, and troops** (*chayl huw'*), **prophetically declares** (*na'um*) **my Lord** (*'adony*), **This Is Not Him** (*#^#!*). (*Yachezq'el* / Ezekiel 32:31)

What could be more comforting than seeing all of your people in Hell and then noticing that they had been slain by a sword – unless it is to have all of your wealth available for your indiscretions? And the joy must have been magnified when noticing that he was there with them because it would have proven that the priests were right. His mummification must have worked, because this was proof of an afterlife. And the faithful cried out with glee, “Prophecy fulfilled.”

All that is needed, now that the Lord of Babel has provided us with this word's-eye view of She'owl as if he were Satan and we were touring his home, is to have him sponsor a little mayhem, perhaps some terrorism and mass murder.

This is because (*ky*) **I had offered as a gift** (*nathan*) **this terror which shatters and dismays, the scariest means to confound and dismay** (*chithyth huw'* – used only in Ezekiel; based upon *chathath* – to shatter, dismay, break, abolish, beat down, discourage, terrify, and confound) **in the realm of the living** (*ba 'erets chayym*) **and he will lie** (*wa shakab*) **within the midst** (*ba tawek*) **of the unrepentant and disobedient, the uncircumcised unbelievers** (*'arel*), **with those pierced, profaned, and slain of sword** (*'eth chalal chereb*), **Pharaoh** (*Phar'oah*) **along with his entire wealth and all of his population, his confused hordes and disorderly military** (*wa kol hamown huw'*), **prophetically declares** (*na'um*) **my Lord** (*'adony*), **This Is Not Him** (*#^#!*). (*Yachezq'el* / Ezekiel 32:32)

With each word, the Lord of Babel sounds ever more like Allah. This is because, throughout the Quran, the

Islamic god is depicted in Hell torturing unbelievers. The only difference between it and Ezekiel 32 is that there is a wider variety of inmates and a more evenhanded depiction of torments and pleasures in the Bible's version. Also interesting, in both renditions of the religious god, he is a terrorist noted for tormenting unbelievers and infidels.



Here's hoping the Lord has had his fill of describing She'owl. It has been depressing and without benefit. Although, it was more peaceable than his previous rendition of 25 ways to kill a Jew.

And is a word (*wa hayah dabar*) **of This Is Not Him** (#^#!) **to me** ('*el 'any*) **to say** (*la 'amar*), (*Yachezq'el* / Ezekiel 33:1) **son of Adam** (*ben 'adam*), **you are compelled to speak** (*dabar*) **to the children of your people** ('*el beny 'am 'atah*) **and have said** (*wa 'amar*) **to them** ('*el hem*), **a land** ('*erets*), **indeed** (*ky*), **I bring** (*bow*) **over her** ('*al hy*) **a sword** (*chereb*) **and they seize** (*wa laqach*) **people of the land** (*ha 'erets*) **one individual** ('*ysh 'echad*) **from their outskirts, end, and extremity of what they could scrape together** (*min qatseh hem*) **and they offer him** (*wa nathan 'eth huw*) **to them for watchman** (*la hem la tsaphah*), (*Yachezq'el* / Ezekiel 33:2) **and he saw** (*wa ra 'ah*) **the sword** ('*eth ha chereb*) **coming upon the land** (*bow*) **'al ha 'erets**) **and he sounds a trumpet** (*wa taqa*) **with the showphar** (*ba ha showphar*) **and he has warned the people** (*wa zaharha 'am*). (*Yachezq'el* / Ezekiel 33:3)

And then (*wa*), **he has heard** (*shama*'), **the one listening** (*ha shama*') **to the sound of the showphar** (*qowl ha showphar*), **and he is not warned, enlightened by the appearance of the brilliant and beautiful Zohar** (*wa lo' zohar*) **and the sword comes** (*wa bow*) **'chereb**) **and it**

obtains him (*wa laqach huw'*), **his blood** (*dam huw'*) **it is** (*hayah*) **in his head** (*ba ro'sh huw'*). (*Yachezq'el* / Ezekiel 33:4)

With the sound (*'eth qowl*) **of the showphar** (*ha showphar*), **he heard** (*shama'*) **and he had not been warned by the enlightenment of the Zohar** (*wa lo' zohar*), **his blood** (*dam huw'*) **with him it is and will be** (*ba huw' hayah*).

And he, himself, warned, brilliantly enlightened by the Zohar (*wa huw' zohar*), **his soul** (*nepesh huw'*) **he would have saved** (*malat*). (*Yachezq'el* / Ezekiel 33:5)

The moral of the story is that the Lord of Babel is immoral. This is like saying that if a murderer enters your home and shoots and kills your children, it's their fault, not his, if the burglar alarm sounded. And worse, in this case, the Lord God of Babel is the murderer. He's the one coming into the home of God's people wielding the sword.

And to think that this is the book which inspired the rabbinic farce known as the Zohar, providing spiritual enlightenment of this quality for Judaism. Consider this your warning to throw it into the trash.

So, we have done victim blaming, why not blame their oversight too, anyone other than the spirit who has confessed to having attempted to murder Jews in 25 different ways?

Indeed (*ky*), **he sees** (*ra'ah*) **the sword** (*'eth ha chereb*) **coming** (*bow'*) **and he does not blow** (*wa lo' taqa'*) **into the showphar** (*ba ha showphar*) **so the people** (*wa ha 'am*) **are not warned** (*lo' zahar* – are not shown the brilliant beauty and splendor of the Zohar and the most prominent and shining of celestial beings with the highest status) **and the sword comes** (*wa bow' chereb*) **and takes from them** (*wa laqach min hem*) **his soul** (*nepesh huw'*), **in his perversion and corruption, his twisting and**

bending (*ba 'awon huw'*), **he was seized** (*laqach*) **and his blood** (*wa dam huw'*) **from the hand of the watchman** (*min yad ha tsaphah*) **I will continually seek** (*darash*). (*Yachezq'el* / Ezekiel 33:6)

Should anyone have lost their place in the Lord's treatise on morality, it began with him acknowledging that he was the one bringing the sword. Therefore, recognizing that Ezekiel contains copious warnings that the Adversary will continually attempt to kill Jews, the realization that the religious watchmen over the people ignored these warnings and partnered with the Adversary causes Satan to be absolved of liability, having transferred it to Judaism.

In today's jurisprudence, this would be akin to having the most notorious mass murderer post a message on the door of every religious and government building, saying that he was going to wipe out an entire city, then have the judge and jury exonerate him for having done so because the security cameras failed. Even worse, the relatives of the decapitated would then support having the perpetrator murder everyone associated with the manufacture and installation of the cameras.

I suppose it couldn't happen to a nicer guy...

So, you (*wa 'atah*), **son of person** (*ben 'adam*), **watchman** (*tsaphah*) **I had appointed you** (*nathan 'atah*) **for the House of Israel** (*la beyth Yisra'el*).

And you have heard from my mouth (*wa shama' min peh 'any*) **the word** (*dabar*) **so prominently reveal the brightest celestial being with the highest status as a brilliant warning from the Zohar** (*wa zohar*) **to them from me** (*'eth hem min 'any*). (*Yachezq'el* / Ezekiel 33:7)

By this time, no one knew the whereabouts of the House of Israel because they had been hauled away into historical oblivion 15 decades ago. Therefore, this "appointment" was as absurd as were the moral

implications. But at least we are becoming familiar with Kabbalah's Zohar and its connection to the Lord of Babel – the most prominent and brightest celestial being of the highest status, or so he would have the religious believe. Don't say you weren't warned.

It's the blame game with a special rendition of pass the buck in which the murderer is absolving himself by blaming the witness.

In saying of me (*ba 'amar 'any*) to the wickedly unrighteous who are guilty of being evil (*la ha rasha'*), Guilty of Wicked Unrighteousness (*rasha'*), you must be exterminated and die (*muwth muwth*), and you have not spoken (*wa lo' dabar*) to prominently reveal the brightest celestial being with the highest status as a brilliant warning from the Zohar (*wa zohar*) to the Guilty of Wicked Unrighteousness (*rasha'*) out of his way (*min derek huw'*), he (*huw'*), the Guilty of Wicked Unrighteousness (*rasha'*), in his perversion and corruption, his twisting and bending (*ba 'awon huw'*), he will die (*muwth*) and his blood (*wa dam huw'*) from your hand (*min yad 'atah*) I will seek to hold responsible (*baqash*). (*Yachezq'el* / Ezekiel 33:8)

And that would have been inevitable since Israel was nowhere to be found. Methinks the Devil does not play fair. Who would have known?

And now we learn that salvation isn't predicated upon accepting the terms of the Beryth or attending the Miqra'ey but, instead, serving to promote the Adversary's Zohar.

When you, indeed (*wa 'atah ky*), Zohar (*Zohar* – prominently reveal the brightest celestial being with the highest status as a brilliant warning from the Zohar), the Guilty of Wicked Unrighteousness (*rasha'*) from his way (*min derek huw'*), to turn from him (*la shuwb min huw'*), and he does not turn (*wa lo' shuwb*) from his way (*min derek huw'*), he (*huw'*) in his perversion and

corruption, his twisting and bending (*ba 'awon huw'*) **will die** (*muwth*), **and you** (*wa 'atah*), **your soul** (*nepesh 'atah*), **she will have been saved** (*natsal*). (*Yachezq'el* / Ezekiel 33:9)

No need for the Towrah now. All one has to do is tell Yisra'elites that they are going to die, and they'll be saved.

So why did Yahowah establish the Covenant, reveal the Miqra'ey, or bother with the Exodus? Why did rabbis write the Talmud? What is the purpose of the New Testament? As for the Zohar, it seems almost sensible by comparison. Although not so much when the fate of Jews is a foregone conclusion with the Beast of Babel...

And you, son of person (*wa 'atah ben 'adam*), **it is imperative that you say to the House of Israel** (*'amar 'el beyth Yisra'el*), **likewise, therefore, you have said** (*ken 'amar*) **to say** (*la 'amar*), **surely, our revolting defection and criminal rebellion** (*ky pasha' 'anachnuw*) **and our missing the way and leading astray** (*wa chata'ah 'anachnuw*) **is upon us** (*'al 'anachnuw*), **and with them** (*wa ba hem*) **we, ourselves, rot and decay, dissolving and decomposing** (*'anachnuw maqaq*). **So, how can we live** (*wa 'ek chayah*)? (*Yachezq'el* / Ezekiel 33:10)

And all of the good little listeners raised their hands and squirmed in their seats, saying, "Pick me, I know the answer. All we have to do is watch and warn. After all, you wouldn't have lied to us about this?"

It is imperative that you say to them (*'amar 'el hem*), **living myself** (*chay 'any*), **prophetically declares** (*na'um*) **my Lord and Master** (*'adony*), **This Is Not Him** (*#^#!*), **if, whenever, whether, or even though** (*'im*) **I want and desire, eagerly delighting and taking pleasure** (*chaphets*) **in the plaguing and death** (*ba maweth*) **of the Guilty of Wicked Unrighteousness** (*ha rasha*'), **for even though** (*ky 'im*) **in turning** (*ba shuwb*) **the Guilty of Wicked Unrighteousness** (*rasha*') **from his way** (*min*

derek huw') **and he will have lived** (*wa chayah*), **you must return and it is imperative you change** (*shuwb shuwb* – you have to turn (qal imperative qal imperative)) **from your ways** (*min derek 'atem*) **of communal evil, neighborly harm, and bad shepherding** (*ha ra')*.

And for what, why, how, and when (*wa la mah*) **will you continually be plagued and die** (*muwth* – will you constantly be killed (qal imperfect)), **House of Israel** (*beyth Yisra'el*)? (*Yachezq'el* / Ezekiel 33:11)

The realization that the Lord of Babel is alive is hardly reassuring considering his penchant for killing God's people and gentiles too for that matter. Moreover, *'im* | if, whenever, whether, and even though does not in any way negate the Adversary's *chaphets ba maweth* | desire to kill Israelites. Satan revels in plaguing Jews. So, this was a dire confession, one hidden by errant religious renderings.

It is also telling that *ha rasha'* | the Guilty of Wicked Unrighteousness are already indicted and condemned. The Beast of Babel is simply toying with them. This becomes evident when we notice that the repetitive verbs, *shuwb shuwb*, were both scribed in the qal imperative, meaning that the guilty are being controlled and have no choice in the matter. Further, Satan isn't saying that there is no reason for them to die but, instead, "For what, why, how, and when will you constantly and continually die?"

It's been a while, so in the midst of the Lord's odd morality and the certainty of death, it's time to toss another word salad...

And you, son of person (*wa 'atah ben 'adam*), **it is imperative that you say** (*'amar*) **to the sons of your people** (*'el beny 'am 'atah*), **righteousness of the righteous** (*tsadaqah ha tsadaq* – justice of the just, innocence of the innocent, correctness of the correct) **will not save, deliver, spare, or rescue him** (*lo' natsal huw')* **in the day** (*ba yowm*) **of his defection and rebellion**

(*pesha' huw'*), **and the wickedness of the wicked** (*wa risha'ah ha rasha'* – the guilt of the guilty, the evilness of the evil), **he will not stumble or stagger by it** (*lo' kashal ba hy'* – he will not falter or be overthrown by it) **in the day** (*ba yowm*) **returns and turns of him** (*shuwb huw'*) **from his wickedness and his criminal wrongdoing** (*min resha' huw'*).

And righteousness, justice, innocence, or correctness (*wa tsadyq*) **he will not be capable of attaining or overcoming, not even daring to understand or endure** (*lo' yakol*) **to live and survive** (*la chayah*) **by it** (*ba hy'*) **in the day** (*ba yowm*) **sins, does wrong for him, and misses his way** (*chata' huw'*). (*Yachezq'el* / Ezekiel 33:12)

Loosely translated, “It doesn’t matter who you are, what you think, or how you behave because I will kill you. The same fate awaits the best of the best and worst of the worst. Right or wrong, you will die. Nothing you say or do will save Yisra’el from the Lord God of Babylon” – or so he says.

Using this “reasoning,” there is no benefit to knowing good and bad because they produce the same result. According to Satan, being right cannot save and being wrong will not cause anyone to stumble or fall. Moreover, there is no degree of righteousness nor level of correctness which will ever overcome having missed the way. In other words, there is no hope, no plan of salvation, no reason to know what God is offering or expecting in return. Eat, drink, and be merry or, if you prefer, starve and be miserable, it matters not, because tomorrow we die unless the Lord of Babel contradicts himself – which is his prerogative as the Adversary.

With saying of me (*ba 'amar 'any*) **to the righteous and correct, the innocent and just** (*ha tsadyq*), **he lives and is alive** (*chayah chayah*), **but he has trusted and**

relied on him being correct, innocent, and righteous (*'al tsadaqah huw'* – on him being right), **and he acts upon or engages in** (*wa 'asah*) **something wrong** (*'awel* – something dishonest or errant, even unjust), **everything he was correct regarding, all of his fairness, justice, and complete innocence** (*kol tsadaqah huw'* – him being totally right) **will be forgotten, no longer remembered, noticed, or recalled** (*lo' zakar*), **and by him doing something wrong, dishonest, or errant** (*ba 'awel huw'*) **which he has engaged in or acted upon** (*'asher 'asah*), **with this, he will be plagued and die** (*ba huw' muwth*). (*Yachezq'el* / Ezekiel 33:13)

This is the antithesis of Yahowah's way as His means to reconciliation and life is presented in His *Towrah* | Guidance. According to God, the imperfect are perfected through the redeeming and restoring, life-extending gifts of Pesach and Matsah leading to Bikuwrym, thereby enabling Shabuw'ah – all brought to us by Father and Son.

Satan's proposal is also the inverse of God's *Beryth* | Covenant, whereby those who disassociate from the *babel* of religion and politics and trust and rely upon Him are perfected by walking along the path He has provided. This is also counter to the Messiah and Son of God, Dowd, who, after acknowledging that he was imperfect, was called *tsadaq* | right and, thus, innocent by his Father. And as a result, he was qualified to serve as the Lamb.

Therefore, we have reached the point of decision. A person can choose to believe the Lord of Babel and die, head spinning in a word salad, or he or she can trust Yahowah, His *Towrah*, *Miqra'ey*, *Beryth*, *Mashyach*, and *Ben* and live.

It is, of course, revealing that the Lord's last declaration is what *Sha'uwl* | Paul wrote of the *Towrah* in the Christian New Testament, saying that if someone violated any one aspect of 'the Law,' they were condemned

to die. This should not be surprising since *Sha'uwI* | Paul admitted to having been controlled by Satan. The wannabe Apostle's solution was to annul the Towrah and replace it with a belief in his 'Gospel of Grace.' However, since the likelihood of God authorizing someone to contradict Him is nil, that wasn't a very bright idea.

Rabbis simply eliminated the prospect of salvation, suggesting that the goal of life was to be righteous – even though it would be self-defined and for its own sake. Muslims would then make salvation capricious, a function of Allah's will – although, as we have learned, he could be swayed by killing Jews.

Having shot down those who were right, and then made a single mistake, it was time to exonerate those who are evil once they pledge their loyalty. If the courts ran this way, a person could rob a thousand widows and orphans but, then, be forgiven by telling the judge that he would finish robbing one day and play by the rules.

And in saying of me (*wa ba 'amar*) to the unrighteous and guilty (*la ha rasha'*), you will be plagued, exterminated, and die (*muwth muwth*).

And he returned (*shuwb*) from his sin offering for missing the way and to lead astray (*min chata'ah huw'*) and he has engaged in judgment (*'asah mishpat*) and what is honest and right (*wa tsadaqah* – just and righteous), (*Yachezq'el* / Ezekiel 33:14) **by a pledge of collateral, no matter how corrupt (*chabol* – ?, used only in Ezekiel; from *chabal* – to bind by a twisted and corrupt pledge), returns (*shuwb*) of the wickedly guilty and criminally unrighteous (*rasha'*).**

He agrees to finishing and completing (*salem*) robbery and stealing by deception (*gazelah*) with prescriptions and regulations (*ba chuqah*) of living (*ha chayym*), having walked (*halak*) toward not doing (*la bilthy 'asah*) wrong, being dishonest and evil (*'awel*), he

will remain alive and continue to live (*chayah chayah*), **he will not die** (*lo' muwth*). (*Yachezq'el* / Ezekiel 33:15)

The moral of the story is that the moral will die while it pays to be bad. You don't even have to stop stealing, return what you have stolen, or say you're sorry, just offer your soul to Satan as collateral. And then you have his promise that you will live and never die. Except for the fine print, which reads: "After dying, you will live forever in Hell." This is the essence of Christianity: blindly attempting to enter the doorway to life through Pesach without Matsah's perfection. It's a bad idea because it equates to an eternity in She'owl.

Yahowah knows that there are no perfect people, so the initial scenario is not realistic. And since Pesach, Matsah, and Bikuwrym lead to our adoption into His family, He will not and cannot abandon His children for an indiscretion.

The second scenario is also invalid because the souls of misguided individuals have no value as a pledge. So, the opposite is true – Yahowah allowed His Son's soul to serve as collateral to redeem us. And to capitalize, we must attend the Miqra'ey and act upon the Beryth. While Yah makes promises to us, we are not asked to make promises to Him. It all goes back to the most fundamental aspect of our relationship – listen to Yahowah and then respond. It does a person no good to pray to or plead with Him. It is not His job to listen to us.

All of his sins, whether missing the way or him leading astray (*kol chata'ah huw'*) **which he misses the way and leads astray** (*'asher chata'*) **will not be remembered** (*lo' zakar*) **toward him** (*la huw'*). **Just and right** (*mishpat wa tsadaqah*) **he will have done** (*'asah*) **to continue living and remain alive** (*chayah chayah*). (*Yachezq'el* / Ezekiel 33:16)

Mission accomplished. The religious do this every day and expect the same result from their profession of faith, oath, or pledge of allegiance. And yet, there isn't a single solitary religious soul in Heaven while Hell is filled with them. When religious Jews set Satan's trash in the midst of Yahowah's prophets, they shut the door to Shamaym and opened the floodgates of She'owl.

Those who knew Ezekiel and his Lord best recognized that they were immoral and could not be trusted. This same message is found throughout Paul's letters, and it dominates the Quran.

And so, the children of your people say (*wa 'amar ben 'am*), **the way** (*derek*) **of my Lord** (*'adon 'any*) **is not worth consideration because it is neither equitable nor appropriate** (*lo' taken* – is incomprehensible and irrational, capricious and unjust). **But of them** (*wa hem*), **their way** (*derek hem*) **is unworthy and unfair, capricious and unjust** (*lo' taken* – unworthy and inappropriate, insignificant and immaterial). (*Yachezq'el* / Ezekiel 33:17)

The first to hear this drivel from Ezekiel came to the same conclusion which has filled these pages. They were right.

Since Ezekiel and his Lord cannot defend their position using the word of God, evidence, or reason, their only retort was to deploy the ad hominem fallacy. In other words, you must be irrational if you say we are unreasonable.

One of the things frauds like Ezekiel struggle to keep straight is the voice delivering the message. This begins in the Lord's voice with "your people say" and transitions mid-sentence to "the way of my Lord." The reason is obvious – the alleged conversations never occurred, and Ezekiel is a literary device and not a person.

Repeating nonsense does not make it sensible...

In returning (*ba shuwb*) **righteous** (*tsadyq* – correct, just, and upright, moral and fair) **from his righteousness, justice, and him being correct** (*min tsadaqah huw'* – from justice and innocence), **and he does wrong** (*wa 'asah 'awel*), **so he will have been plagued and die** (*wa muwth*) **with it** (*ba hem*). (*Yachezq'el* / Ezekiel 33:18)

This is eerily similar to Pauline Christianity. Even a murderer and sexual pervert like Paul, who is as prone to misquoting and misappropriating Yahowah's testimony, as Satan, is saved by accepting the new faith, while those who have been consistently right about God are condemned for the smallest infraction. *Lo' taken*, indeed.

And with turning (*wa ba shuwb*) **the wickedly wrong** (*rasha'* – the criminally guilty) **from his evildoing, wickedness, and unrighteousness** (*min risha'ah huw'* – from his guilt), **and he has acted upon and engaged in** (*wa 'asah*) **judgment and justice** (*mishpat wa tsadaqah*), **upon this** (*'al hem*), **he, himself, will live** (*huw' chayah*). (*Yachezq'el* / Ezekiel 33:19)

It's so devilish of the Lord: be right and die, be wrong and live – just do some mishpat and say a few Hail Marys, maybe engage in a martyrdom mission and kill some Jews. It'll be great. Trust me.

And you have said (*wa 'amar*), **the way** (*derek*) **of my Lord** (*'adon 'any*) **is unworthy of consideration because it is neither comprehensible nor rational** (*lo' taken* – is capricious and unjust).

An individual (*'iysh*) **according to** (*ka*) **his ways** (*derek huw'*) **I will judge** (*shaphat*) **of you** (*'eth 'atem*), **House of Israel** (*beyth Yisra'el*). (*Yachezq'el* / Ezekiel 33:20)

Why aren't there Jews in Israel like this today? The religious trope was fallacious, it was obvious, they knew it,

and they said it. Sure, it takes courage to stand up against evil, especially since the religious follow their Lord's example and resort to ad hominem attacks. They will sting but compare that discomfort to the quantity and quality of the souls who can be liberated, drawn out, protected, enlightened, and saved.

Be mindful, the Lord of Babel has no influence over your soul. He is all bluster and no bite.

Should anyone be prone at this point to believe Ezekiel, or even think that Yachezq'el even existed, the question regarding calendars is being answered. There wasn't one. He is pretending to be like a prisoner in a cell who carves slashes into a wall to mark the days.

Yahowah's actual prophets never marked time this way...

And is in (wa hayah ba) the 12th year (shanaym 'esreh shanah) in the 10th in the 5th month (ba ha 'asyry ba chamesh la ha chodesh) of our exile into captivity (la galuwth 'anachnuw), had come to me (bow' 'el 'any), the fugitive escapee (palyth – the survivor who eluded capture) from Jerusalem (min Yaruwshalaim) to say (la 'amar), the city (ha 'iyr) has been struck, beaten, and destroyed (nakah). (Yachezq'el / Ezekiel 33:21)

That would have been 4,540 slashes on his forearms, if he was still into that sort of thing, in his tent, which would have been in shreds, or upon the imaginary wall that he was once told to dig under each night. One can only be surprised that there was enough ergot to last that long. But apparently there was because this is delusional.

The imaginary Yachezq'el was, by his own admission, a *galuwth* | captive. A *palyth* | escapee is, by definition, not a captive. Therefore, this alleged conversation would have been impossible. But beyond the idiocy of using words like

a child without a dictionary, think of the level of ignorance required to believe this was true.

The archeological evidence dictates that the initial exile of King *Yawyakyn* | Jehoiachin and his government, including religious officials and other prominent citizens from Judea to Babylonia occurred in 597 BCE. Should there have been actual individuals named Dany'el and Yachezq'el, their deportation as captives would have commenced in Adar II (March or April) of that year.

Despite warnings from *Yirma'yah* | Jeremiah, Judean King *Tsidqiyah* | Zedekiah stopped paying tribute to Nebuchadnezzar II and began bribing Pharaoh Hophra seven years thereafter. This led to a three-year siege of Jerusalem by Nebuchadnezzar, whereupon King Zedekiah and others were then exiled in 587 BCE (although some claim 586). This is when the city and temple were destroyed. Therefore, had Ezekiel been grounded in history, two to three years prior to this time, there would have been another 10,000 Judean captives in Babylon – all of whom would have been witnesses to the city's destruction.

Based upon Ezekiel's gross disconnect from what would have been his current reality, one can conclude with absolute certainty that he was not a prophet and in command of times past and future. The book of Ezekiel is a farce.

Not that anything can resolve the Lord's lack of credibility, I found it interesting to discover that archaeological excavations have led to a verifiable calculation that the population of Judah prior to the Babylonian destruction of Jerusalem was 75,000 Yahuwdym. Therefore, even at the highest tally of potential exiles of 20,000, this means that less than 25% of Jews were taken away as slaves.

And the hand and influence (*wa yad*) **of This Is Not Him** (#^#!) **had been toward me** (*hayah 'el 'any*) **in the commingling of dusk and night during the evening** (*ba ha 'ereb* – with the interwoven fabric of light and darkness, of ensuing gloom among foreign people and noxious flies) **before the appearance arrived** (*la paneh bow*) **of the fugitive escapee** (*palyth* – the survivor who eluded capture).

And he was opening my mouth (*wa pathach 'eth peh 'any*) **until came to me** (*'ad bow* ' *el 'any*) **in the morning** (*ba ha boqer* – in the break of day for consideration and questioning). **So opened my mouth** (*wa pathach peh 'any*). **And so** (*wa*), **I was not dumb** (*lo* ' *'alam* – I was not silenced or speechless, unable to talk) **any longer** (*'ad*). (*Yachezq'el* / Ezekiel 33:22)

Just when we thought Ezekiel had hit rock bottom and would seek intervention, or perhaps an exorcist, he stumbles upon his beleaguered tongue yet again. While he has been senseless from the beginning, Ezekiel has been anything but speechless. In fact, the last time his vocal prowess was discussed, it was to say...

And you, son of person (*wa 'atah ben 'adam*), **it is imperative that you say** (*'amar*) **to the sons of your people** (*'el beny 'am 'atah*), **righteousness of the righteous** (*tsadaqah ha tsadaq*) **will not save, deliver, or rescue him** (*lo* ' *natsal huw*) **in the day** (*ba yowm*) **of his defection and rebellion** (*pesha' huw*), **and the wickedness of the wicked** (*wa risha'ah ha rasha*'), **he will not stumble or stagger by it** (*lo* ' *kashal ba hy*) **in the day** (*ba yowm*) **returns and turns of him** (*shuwb huw*) **from his wickedness and his criminal wrongdoing** (*min resha' huw*). **And righteousness and innocence** (*wa tsadyq*), **he will not be capable of attaining, not even daring to understand** (*lo* ' *yakol*) **to live** (*la chayah*) **by it** (*ba hy*) **in the day** (*ba yowm*) **for him misses his way** (*chata' huw*). (Ezekiel 33:12)

Dumb, yes, mute, no.

Continuing to hallucinate and engage in conversations with his imaginary friends, we read...

So a word is (wa hayah dabar) of This Is Not Him (#^#!) to me to say ('el 'any la 'amar), (Yachezq'el / Ezekiel 33:23) child of person (ben 'adam) inhabiting (yashab) these desolate desert ruins and rubble (ha charbah ha 'eleh – this dry, drought-stricken, and hot place) on the ground of Israel ('al 'adamah Yisra'el) are saying ('amar) to say (la 'amar), one ('echad) was (hayah) Abraham ('Abraham) and (wa) he is an heir, having inherited (yarash) the Land ('eth ha 'erets). And we many (wa 'anachnuw rab), to us was given (la 'anachnuw nathan) the Land (ha 'erets) as possession (la mowrashah). (Yachezq'el / Ezekiel 33:24)

For those of you who have sojourned through the words of true and false prophets over this score of years, I suspect that you, like me, find this projected ploy a little creepy – like *déjà vu* all over again. The fulcrum upon which *Sha'awl* | Paul projected Christianity away from Yahowah, His Covenant, Invitations, People, and Towrah was claiming that the seed of 'Abraham was singular and, thus, spoke of the Christian Christ rather than of Yisra'elites. In his twisted, satanically influenced mind, this meant that all of the promises inherited by Israel were magically transferred to his gentile church.

Beyond the haunting tactic, neither Yachezq'el nor Yisra'el were *yashab* | inhabiting *charbah* | a desolate desert ruin. Babylon was not only at the peak of her glory, but in the presence of the two rivers, the land was swampy. And while Jerusalem had been ravaged, the climate had not changed. Furthermore, the ten tribes comprising Yisra'el had been removed 15 decades previously. Moreover, the Yahuwdym remaining in Yahuwdah were living in the

countryside on farms, not amongst the burnt-out rubble of the fallen city.

And even Captain Oblivious would have known that the falsely attributed statement was actually true. The Land of Yisra'el was given to 'Abraham, and through the Covenant, to Yitschaq and Ya'aqob and, thus, to Yisra'el.

Apparently, however, had the gift been bequeathed by the Lord of Babel, there would be strings attached, albeit they may have required a psychic to decipher the contract and a witness to oppose the spurious accusations...

Therefore (*la ken*), it is imperative that you say over them ('amar 'al hem), thus said (*koh 'amar*) my Lord and Master ('adony), This Is Not Him (#^#!), you continually eat ('akal) over the blood ('al ha dam) and you lift your eyes (*wa 'ayn 'atem nasa'*) to your idols ('el giluwlym). And blood (*wa dam*) you are pouring out (*shaphak*), and the Land (*wa ha 'erets*) you are inheriting (*yarash*). (*Yachezq'el* / Ezekiel 33:25)

You have presented and stand over your sword ('amad 'al chereb 'atem). You have done abominations ('asah tow'ebah). And an individual's woman (*wa 'iysh 'eth 'ishah*) of his wicked countryman (*rea' huw'*) you have defiled (*tame'*), and the Land (*wa ha 'erets*) you are inheriting (*yarash*). (*Yachezq'el* / Ezekiel 33:26)

Beyond the issue of Yisra'el being lost to history and thus unavailable for this lecture at this point, who are we to believe the Devil's Advocate is harassing? With the religious and political leadership of Yahuwdah now in Babylon, all that was left were farmers trying to survive the foregoing carnage. They were not eating over blood, pouring out blood, or ogling idols. If they ever owned swords, they were not brandishing them. And with the Lord of Babel having engaged in pedophilia, rape, and prostitution, he's not in a position to criticize marital infidelity.

The entire notion of “God” telling a slave in Babylon to speak to lost tribes of Yisra’el is ludicrous – especially after Yahowah revealed through *Howsha*’ | Hosea that He would not be speaking to them again for thousands of years. And as for Yahuwdah, their leadership was either dead or camped out next to the Lord’s false prophet.

Here and now (*koh*), say to them (*‘amar ‘el hem*), thus said (*koh ‘amar*) my Lord and Master (*‘adony*), This Is Not Him (#^#!), alive me (*chay ‘any*), if or whether, whenever or even though (*‘im*) not whomever (*lo’ ‘asher*) within the desolate desert ruins and rubble (*ha charbah* – the dry, drought-stricken, and hot places) by the sword (*ba ha chereb*), they will fall (*naphal*).

And whoever (*wa ‘asher*) upon the appearance (*‘al paneh*) of the open environs (*ha sadeh*), to the beast (*la ha chayah*), I have given him (*nathan huw’*) to eat him (*la ‘akal huw’*).

And whoever (*wa ‘asher*) is in the inaccessible strongholds and fortresses (*ba ha matsad*) or in the caves (*ba ha ma’arah*), with the pandemic plague and pestilence of words (*ba ha deber*), they will die (*muwth*). (*Yachezq’el* / Ezekiel 33:27)

Judea was not enduring a drought. The remaining Yahuwdym were not living within the rubble of the city. Upon the return of the captives, they would become a nation again, so they were spared from the sword.

While there is no record of this monster, the singular beast must have been the forerunner of Godzilla because there would have been 50,000 Jews to eat. There were no strongholds remaining in Judea and caves would have been few and far between. As for the plague ravaging the hidden remnant, there is no record of either. And so, the believers warmed up their voices to exclaim, “Prophecy fulfilled.”

This did not occur either, retaining the Lord's perfect score...

And I have given the gift (*wa nathan*) **with the Land** (*'eth ha 'erets*) **an uninhabitable desolation** (*shamamah*) **and a dried-up desert, a horrible and deflowered wasteland** (*mashamah*). **So, it will cease, ending** (*wa shabath*) **her strength, power, and might, her stubborn, majesty, splendor, and glory** (*ga'own 'oz hy'*).

Then the mountains of Israel (*wa har Yisra'el*) **will be deserted and destroyed, destitute and abandoned** (*shamem*) **so that none** (*min 'ayn*) **will pass through** (*'abar*). (*Yachezq'el* / Ezekiel 33:28)

The Land of Yisra'el has been highly contested, but it has never been uninhabited. Bathed in the westerlies off of the Mediterranean Sea, it has been and remains the most well-watered nation in the Middle East. The Assyrians and Babylonians beat the Adversary to the punch and negated the power of Yisra'el and Yahuwdah prior to Satan's braggadocio. And apart from Yaruwshalaim under Dowd and his son, neither Judea nor Israel would have been considered majestic or glorious in comparison to other empires. The mountains of Israel stand; they are not deserted or destroyed. And many pass through them to this day.

By continuing to lie, we know This Is Not Him...

Then they will have known (*wa yada'*) **that I am** (*ky 'any*) **This Is Not Him** (*#^#!*), **in offering for me** (*ba nathan 'any*) **the Land** (*'eth ha 'erets*) **an uninhabitable wasteland, depopulated and devastated** (*shamamah*) **and dried up and arid, without water** (*mashamah*) **over all of their abominations** (*'al kol tow'ebah hem*) **which they have done** (*'asher 'asah*). (*Yachezq'el* / Ezekiel 33:29)

The Lord must believe that by repeating a false prophecy he is fulfilling it. Otherwise, what is the point of repeating lies?

And you, child of human (*wa 'atah ben 'adam*), **children of your people** (*beny 'am 'atah*) **who speak with you** (*ha dabar ba 'atah*) **beside the walls** (*'etsel ha qyr*) **and in the doors of the houses** (*wa ba pethach ha beythym*) **and they have spoken** (*wa dabar*) **of one with one individual** (*chad 'eth 'echad 'iysh* – one with a single person; the initial *chad* is a spelling error only in Ezekiel) **with his brother** (*'eth 'ach huw*) **to say** (*la 'amar*), **you must come urgently** (*bow' na*) **then you must listen** (*wa shama*).

What is (*mah*) **the word** (*ha dabar*) **which comes out and is withdrawn** (*yatsa*) **from** (*min 'eth*) **This Is Not Him** (*#^#!*)? (*Yachezq'el* / Ezekiel 33:30)

There was no merit in addressing Ezekiel as a “son of man” once, much less doing so countless times. All humans are sons and daughters of people, so it conveys nothing of value. There is no evidence that the Jewish captives were controlled behind walls. It is certain that they were not inside the walled city, and there is no evidence of walls outside in the swampland, where they would have been difficult to build. In fact, had they existed, we would have expected the Jews to have constructed them while complaining of mixing straw with mud in the scorching sun. It is also unlikely that prisoners would have lived in homes or had the luxury of doors.

And since every conversation up to this point has been as reliable as those found in Homer’s *Odyssey*, we would do well to conclude that the gossip was fabricated. After all, there would have been no lustful mouths or greedy hearts among people just trying to survive.

Then they come to you (*wa bow' 'el 'atah*) **like people** (*ka 'am*) **of a questionable path and entry point**

(*mabow*). **And they stay before you** (*wa yashab la paneh* '*atah*) **as my people** ('*am* '*any*).

So, they have heard (*wa shama*) **your words** (*dabary* '*atah*). **But they, themselves, do not act** (*wa hem lo* '*asah*) **because of erotic love and lustful desires among men** (*ky* '*egabym* – ?, used only in Ezekiel; from '*agab* – a highly charged sexual appetite, masculine plural) **in their mouths** (*ba peh hem* – in the orifice for communication of the men). **They, themselves, engage and do** (*hem* '*asah*) **their ill-gotten behind** ('*achar betsa* – plundering and taking advantage of the rear end, afterward, and hinder part thereafter). **Their heart** (*leb hem*) **follows along** (*halak*). (*Yachezq'el* / Ezekiel 33:31)

I am sorry, but I did not see that one coming. And frankly, I do not know what to say. Sodomy is embarrassing – even for Satan. One can only wonder what the holier-than-thou churchgoers would do if they knew that this lurid tale was lurking in the pages of their Bibles.

And behold (*wa hineh*), **you to them are like** ('*atah la hem ka*) **an erotic song of the various lustful desires among men** (*shyr* '*egabah*) **of handsome voice** (*yaphah qowl*) **and performing better than expected and thus pleasing** (*wa yathab*) **playing an instrument** (*nagan* – which Chabad.org claims is a “flute”).

So, they hear (*wa shama*) **your words** ('*eth dabary* '*atah*) **and do nothing** (*wa* '*asah* '*ayn*), **they with them** (*hem* '*eth hem*). (*Yachezq'el* / Ezekiel 33:32)

And in coming (*wa ba bow*'), **entering it here and there while coming** (*hy* '*hineh bow*'), **then they will be familiar with and know** (*yada*') **that, indeed** (*ky*), **a prophet** (*naby*'), **he has been** (*hayah*) **inside of them** (*ba tawek hem* – in their midst and through them). (*Yachezq'el* / Ezekiel 33:33)

There are no words to explain this. Although some might say that it is proof of the Covenant because they are hoisting the rainbow flag. I hope it is to surrender.

✠✠✠

Babel
V3: Chemah ~ Venomous
...*This Is Not Him*

5

Nadach | Driven Away

God, Who Are You?

There is a considerable difference between what we have read and what we are about to encounter. The preceding 33 chapters of Ezekiel have been horrific because the Lord has been thrashing about in his natural state as a narcissistic tyrant and sadistic psychopath. He has been readily identifiable. And while the 34th, 35th, and 36th chapters of Ezekiel are replete with copious flashbacks to the Devil we have come to know, there is a concerted effort to move in a different direction.

The reason is obvious. That was then and this is now. The Lord of Babel has been amused beguiling almost everyone, but the game is about to get serious. He is running out of time to convince religious and political Jews – his target audience – that he is not just God, but Yahowah, their G-d.

The second part of this initiative is a challenge because, to be seen as Yahowah, Satan must disavow his most popular and stupefying appeals – Christianity and Islam. It is no longer good enough to be the inspiration for the texts which proclaim him to be the Lord Jesus Christ or Allah because they disavow the recognition of Yahowah. So, the Lord must undo what he has done and destroy Islam and Christianity so that he can use Judaism in his quest to be accepted by Jews as Yahowah.

Considering the fact that religious Jews were responsible for incorporating Ezekiel into their Bible, and

thereby demonizing and dehumanizing Jews, amongst Christians and Muslims, Satan realizes that the Haredi will be easy to manipulate once he has demonstrated his abhorrence for their step-children – Christianity and Islam, both of which the rabbis were complicit in creating. So, with time running out, the Lord of Babel is going to plagiarize the actual prophets to bolster his fledgling credibility. He will attack Judaism first, then Islam and Christianity, prior to ingratiating himself with the Haredi in a way that ordinary souls would find offensive.

So, spoiler alert: the intentions of the first 33 chapters of Ezekiel are now evident. They were written to cast aspersions upon Yahowah and Yahuwdym, degrading God and His people to the point that they would be seen as unlovable and reprehensible. His dignity assailed and their humanity usurped, nothing was left but an estranged and festering carcass desperate for renewed life.

The degradation of Jewish women and the annihilation of God's people were calculated to make the House of Israel susceptible to the alternative – to the Adversary. He has presented the God of Israel as their problem, as the one who has been abusing them. So now, the Lord of Babel is going to assail Yahowah's chosen shepherds. He intends to replace them, just as he intends to replace their God – using the same name, albeit with a different persona, approach, and attitude.

From this point at the beginning of Ezekiel 34 and running through the end of the book, we will witness Satan's final appeal. Having torn the people down and besmirched Yahowah's reputation, he is going to present an alternative. The Lord is in town, and he is on duty. Israel will have new shepherds as the people are resurrected. The Lord will take credit for defeating Israel's foes as he establishes a gargantuan edifice for a new unnamed metropolis – more akin to Hitler's vision of Berlin than Jerusalem.

So please buckle your seatbelts because this will be a bumpy ride.

And a word is (*wa hayah dabar*) **of This Is Not Him** (#^#!) **to me** ('*el 'any*) **to say** (*la 'amar*), (*Yachezq'el / Ezekiel 34:1*) **child of human** (*ben 'adam*), **it is imperative that you act like a prophet** (*naba'*) **over the shepherds** (*ra'ahy*) **of Israel** (*Yisra'el*).

You are commanded to communicate the message of a deity (*naba'*) **and have said to them** (*wa 'amar 'el hem*), **to the shepherds** (*la ha ra'ah*), **this is what thusly** (*koh*) **said** ('*amar*) **my Lord and Master** ('*adony*), **This Is Not Him** (#^#!), **Woe** (*howy*), **shepherd of Israel** (*ra'ah Yisra'el*) **who have been shepherding themselves** ('*asher hayah ra'ah 'eth hem*). **Why not the flock** (*ha lo' ha tso'n*)?

They are shepherding the shepherds (*ra'ah ha ra'ah*). (*Yachezq'el / Ezekiel 34:2*)

While this is sufficiently wordy to qualify as something the Lowytan would write, it is a bit odd that Babel's snake would be opposed to shepherding the shepherds. How else would they learn to tend sheep? Doesn't someone need to mentor them?

But that is not the point. Satan wants Israel's political and religious leaders to lead the flock to him. And for that to occur, he needs the political support to champion Cancel Culture and for the religious to expose the deep, dark secret they have been hiding – Yahowah's name.

The Lord of Babel was aware that Yisra'el was lost at this time. But having read the Prophets, he knew that in the end, they would be found. Therefore, he is addressing shepherds when it matters most to him – during his great reveal. With Yahuwdym under the supervision of wardens at the moment, this is addressing our time.

In captivity along the great river, the exiled Judeans would have been able to cultivate enough food to survive. But no one would have been living high on the hog. So, this is also addressing the gluttonous nature of rabbis today.

With the finest fat ('eth ha cheleb), you eat ('akal). With the wool ('eth ha tsemer), you clothe (labash). The fat, shapely, and created healthy (bary'), you slaughter (zebach). The flock (ha tso'n), you do not shepherd (lo' ra'ah). (Yachezq'el / Ezekiel 34:3)

For sedentary religious shepherds, the fatty portions would have been the least desirable, and making clothes by weaving wool would have been universal, clothing their poor in captivity. Therefore, this is symbolic of Israel's current shepherds rather than emblematic of their previous plight.

Before disavowing Islam, the Lord of Babel needs to reorient the thinking of Israel's leadership so that they are prepared to accept his role in their deliverance.

With the diseased, weak, and sickly ('eth ha chalah), you are not harsh or overpowering (lo' chazaq). And with the diseased, weak, and sickly (wa 'eth ha chalah), you have not healed (lo' rapha'). And for the broken and suffering, the mauled and crushed (wa la ha shabar), you have not saddled or bound up (lo' chabash).

And with the thrust aside and driven away, the banished and led astray (wa 'eth ha nadach), you have not returned (lo' shuwv).

And with the destroyed who do not exist, having become lost by wandering away (wa 'eth ha 'abad), you have not sought or inquired about (lo' baqash).

And with harshness (wa ba chazqah), you have ruled and controlled them (radah 'eth hem) and with

ruthless brutality (*wa ba perek*). (*Yachezq'el* / Ezekiel 34:4)

While *chalah* | infirmed is new for Ezekiel, *chazaq* | harsh is among the Lord's favorite words. They simply do not belong together in this context unless it is to disorient some of Israel's shepherds while castrating others. I say this because, truth be known, Jewish political and religious leaders have had a profoundly detrimental effect on God's people these past 2,500 years.

Acknowledging that this was inspired by the Adversary, even if *chalah* | diseased was used metaphorically, as members of the Covenant, we are not imbued with the capacity to *rapha'* | heal the stigma of sin in others – it is God's job. All we can do is point the lost in the right direction.

Waxing poetic, the Lord is no match for Dowd. Should a lamb be mauled or crushed, it's too late for a bandage and a saddle would be of no value.

And let's be clear, the Adversary prevails in convincing the religious that he is the Lord God by leading them away from Yahowah. This is the pot calling his own kettle black. Having studied Ezekiel up to this point, we have been inundated by Satan's ruthless brutality and his overwhelming desire to lord over and control Israel.

Therefore, this is yet another projection. Satan would have his flock believe that he is their protector while Yahowah's shepherds are abusing and misleading them. Mind you, his ruse doesn't have to make sense, just be sufficiently stupefying to fool the faithful.

We will see this ploy repeated throughout this chapter. The Lord of Babel has been so devilish that even he recognizes that he must refrain from appearing too satanic if he is to be perceived as God. The best way to accomplish this sleight of hand is to pilfer otherwise accurate

statements from legitimate prophets and then twist them to serve his interests. Therefore, for the first time in a long time, we should expect to see more traditional *Babel* | Intermixing – and thus truth and lies commingled.

For example, Yisra’elites had been led by the best of shepherds – Moseh and Dowd, so their dispersal wasn’t for a lack of shepherding but for a failure to listen.

And so, they were scattered (*wa phuwts*) **because there was no shepherd** (*min baly ra’ah* – from the lack of a shepherd). **And they are food** (*wa hayah ‘aklah*) **for all of the animals, beast, or living creature** (*la kol chayah*) **of the broad and open way** (*ha sadeh* – the cultivated environs). **My flock** (*wa tso’n ‘any*), **they were scattered** (*puwts*). (*Yachezq’el* / Ezekiel 34:5)

Yisra’elites were not scattered but, instead, taken away as slaves into Assyria. Yahuwdym were not dispersed either, because they were taken as captives to Babylon. The Diaspora would not transpire until the third Roman invasion circa 133 CE – well beyond the Lord’s horizon.

God’s people were never eaten as food by their foes, so Satan has gone from partially right to totally wrong. Further, the *chayah* | beast (singular) was allegedly deployed by none other than the author of Ezekiel. If she ate a Jew, we know who to blame.

However, that is not the point Satan is advancing. His goal is to discredit Yahowah’s shepherds – Moseh and Dowd – because without doing so, it’s his word against theirs. And having observed the Towrah and Mizmowr, Ezekiel is rubbish by comparison.

They were misled and wandered away (*shagah*) **within all of the mountains** (*ba kol ha harym*), **upon every raised-up hill** (*wa ‘al kol giba’ah ruwm*), **and over the entire** (*wa ‘al kol*) **presence of the land** (*paneh ha ‘erets*). **They had dispersed and scattered** (*phuwts*) **my**

flock (*tso'n 'any*) **without anyone to search** (*wa 'ayn darash*) **and none to seek** (*wa baqash*). (*Yachezq'el* / Ezekiel 34:6)

Yisra'el had been privy to the best shepherds the world would ever know. They had been led into the most nourishing and protected of pastures. God's people did not lack leadership or guidance.

While the Lowy would eventually fail them, and the rabbis who replaced them would be far worse, relatively few Yahuwdym have wandered into the mountains or camped out on the hilltops. Had they done so within the context of being a flock, they would have become easy prey. Further, it would have been impossible for them to have been dispersed in their own land – but again, that is not the point. Since they were not yet the Lord's flock, they were seen as estranged from him.

If this had been Yahowah speaking rather than the Lord of Babel, this would have been good advice...

Therefore (*la ken*), **those shepherding** (*ra'ah*), **it is imperative that you listen to** (*shama'*) **the word** (*'eth dabar*) **of This Is Not Him** (*#^#!*). (*Yachezq'el* / Ezekiel 34:7)

This means that the Lord wants Yisra'elites to listen to his voice as it is proclaimed through Ezekiel. He needs them to pay attention to this message at this time. And that is why we will continue to challenge every word of it.

“Alive Me” is convinced that there will be many Jews sufficiently foolish to call his beastly portrayal of himself, “my Lord.” Otherwise, why bother with any of this?

Alive me (*chay 'any*), **prophetically announces** (*na'um*) **my Lord** (*'adony*), **This Is Not Him** (*#^#!*), **whether or whenever, if or even though** (*'im*), **not because** (*lo' ya'an*) **my flock** (*tso'n 'any*) **are** (*hayah*) **for plunder and prey** (*la baz*).

And my flock are (*wa hayah tso'n 'any*) **eaten as food** (*'aklah*) **by the entire beast** (*la kol chayah*) **of the open environs** (*ha sadeh*) **because there was no shepherd** (*min 'ayn ra'ah*) **and my shepherds did not search** (*wa lo' darash ra'ah 'any*) **for my flock** (*'eth tso'n 'any*).

So, they are shepherding the shepherds (*wa ra'ah ha ra'ah*) **by themselves** (*'eth hem*), **my flock** (*wa 'eth tso'n 'any*), **they have not fed** (*lo' ra'ah*). (*Yachezq'el / Ezekiel 34:8*)

We cannot blame Satan for who he is, but we should expose what he represents. As a demonic spirit, he is naturally sadistic and duplicitous. While he would be correct in saying that the flock became easy prey, he is revealing his nature when he speaks of them being eaten. His carnivorous beast with a taste for human flesh is so macabre, it is obviously the product of a psychotic individual. Only Satan would announce 25 ways to exterminate the flock and then blame their demise on their shepherds, suggesting that it was their fault for not preventing his assault.

Therefore (*la ken*), **those shepherding** (*ha ra'ah*), **it is imperative that you hear the word** (*shama' dabar*) **This Is Not Him** (*#^^#!*). (*Yachezq'el / Ezekiel 34:9*)

Here and now (*koh*) **said my Lord** (*'amar 'adony*), **This Is Not Him** (*#^^#!*), **behold** (*hineh*), **I am against those shepherding** (*'any 'el ha ra'ah*), **and so, I will have searched for** (*wa darash*) **my flock** (*'eth tso'n 'any*) **from their hand** (*min yad hem*).

And I will have stopped (*wa shabath*) **them from shepherding** (*hem min ra'ah*) **the flock** (*tso'n*). **Then they will not be shepherding any longer** (*wa lo' ra'ah 'owd*) **those shepherding** (*ha ra'ah*) **for themselves** (*'eth hem*).

And I will save my flock (*wa natsal tso'n 'any*) **from their mouths** (*min peh hem*) **so that they do not exist as**

(*wa lo' hayah*) **food to eat** (*la 'aklah*) *for them* (*la hem*).
(*Yachezq'el* / Ezekiel 34:10)

Yes, it sounds insane because it is both ignorant and irrational. And yet, it actually makes sense when viewed from the wrong perspective. For the Lord of Babel to rise above the Almighty, Yahowah's shepherds – Moseh and Dowd – must be condemned and then replaced.

Moments ago, the Lord claimed that the shepherds were shepherding the shepherds and not the flock. This is important since the sheep cannot be influenced by Moseh or Dowd if the Lord is to be believed.

In reality, God does not have to search for His people. He has known from whence they will come for the past 3,000 years. He even made this information available to us and them.

The Beast of Babel's ongoing fixation on cannibalism and zombie-like beasts with a hunger for human flesh is ghoulish. Jewish political and religious leaders are renowned for misleading the people, but they have not eaten them. So, while the Adversary is making his best case for Replacement Theology, he isn't very good at it. His appeal is not for the informed and rational but, instead, for the religious and political.

Indeed, for thus said (*ky koh 'amar*) **my Lord and Master** (*'adony*), **This Is Not Him** (*#^#*!), **look at me, at me** (*hineh 'any 'any*), **then I will search for** (*wa darash*) **my flock** (*'eth tso'n 'any*) **and I will look for them** (*wa baqar hem*). (*Yachezq'el* / Ezekiel 34:11)

Oh great and mighty Wizard of Oz, we implore, would this search be before or after you cut us down with your sword, incinerate us in your inferno, plague us with your words, boil us alive in your pot, hunt us down as we flee, and after you feed us to your pet beast?

Should you not want to be counted among the flock the Lord is corralling, this would be a fine time to turn to the Towrah and accept Yahowah as your God if you have not done so already. Consider yourself forewarned.

Now if the shepherd is in the midst of his flock, why would he be searching for them?

Like one shepherding (*ka ra'ah*) **seeks** (*baqarah* – ?, used only in Ezekiel; from *baqar* – to inquire about and reflect upon) **his herd** (*'eder huw'*) **in day he is** (*ba yowm hayah huw'*) **in the midst of** (*ba tawek*) **his flock** (*tso'n huw'*) **made intelligible, lucid, and clear by an informative declaration on secreting poison or by disemboweling the guts** (*parash*), **likewise** (*ken*) **I will inspect, think about, and look for** (*baqar*) **my flock** (*'eth tso'n 'any*).

Then I will have saved them (*wa natsal 'eth hem*) **from every one of the places** (*min kol ha maqowm*) **where they were scattered there** (*'asher puwts sham*) **in a day** (*ba yowm*) **of a cloud** (*'anan*) **and a very thick, obscuring, and gloomy cloud** (*'araphel*). (*Yachezq'el / Ezekiel 34:12*)

I suspect that the Lord did not intend for “Ezekiel” to write *parash* based upon its ill-fitting connotations and rather conveyed *paras*. It means to spread out and to break into pieces. The statement would still be senseless with the shepherd in the midst of his flock, but it wouldn't be completely unintelligible. Although, clearly, the Lowytan is an expert on secreting poison and then disemboweling his victims.

The concluding statement is a medley of half-truths. Yahowah is going to save a select number of Yisra'elites, doing so during a very dark time. He will not, however, rescue all of them, or even some of them, from every place. Moreover, one cloud isn't going to make a difference, even if it is thick and gloomy.

While better written elsewhere, Yahowah's promise to gather His people upon His return and bring them home is among the most discussed topics throughout the prophets. So, the inspiration for this was not hard to find...

I will have withdrawn them (*wa yatsa' hem*) **from the people** (*min ha 'am*) **and I will have gathered and assembled them** (*wa qabats hem*) **from the lands, the Earths, or the grounds, the countries or regions** (*min ha 'eretsowth*) **and I will have brought them** (*wa bow' hem*) **to their dirt, soil, or ground** (*'adamah hem*).

Then I will have shepherded them (*wa ra'ah hem*) **to the mountains of Israel** (*'el hary Yisra'el*) **in the ravines and stream beds** (*ba ha 'apyqym*) **and in all of the settlements, seats, and dwelling places** (*wa ba kol mowshab*) **of the Earth, Land, or territory** (*ha 'erets*). (*Yachezq'el* / Ezekiel 34:13)

Yahowah is retrieving His people from the *gowym* | gentiles rather than the *'am* | family. And since *'erets* in this context would normally speak of the Land of Yisra'el, I do not know why it was presented as more than one of them.

The last time the Lord of Babel lost them, his flock was in the mountains. So why is he shepherding them to where he found them? It's anybody's guess why they would travel through ravines and settlements, but that is the Adversary's intended route.

The best pastures are seldom on the summits of mountains, but then, again, why would we expect Satan to know of such things? His intentions are not to nurture the sheep but, instead, to divert their attention away from Moseh and Dowd as shepherds. In his scheme, he's offering the neglected sheep a preferable alternative.

In good pasture (*ba mire'ah towb*), **I will shepherd them** (*ra'ah 'eth hem*) **and in the elevated heights of**

mountains (*wa ba hary marowm*) **of Israel** (*Yisra'el*) **will be** (*hayah*) **their pasture and abode** (*naweh*).

There (*sham*) **they will lie down** (*rabats*) **in good pasture** (*ba naweh towb*) **and on deliciously fat, olive oil pastures** (*mire'ah shamen*), **they will be shepherded** (*ra'ah*) **to the mountains of Israel** (*'el hary Yisra'el*). (*Yachezq'el* / Ezekiel 34:14)

For those who have read both, it would be incredulous to think that the author of this drivel inspired the 23rd Psalm. But nonetheless, Satan must convince the flock that they were neglected by the shepherds of old, especially the one who wrote of lying down in verdant pastures and who was anointed for His name's sake.

Dowd proclaimed, "Yahowah is my Shepherd," so now the Lord would have his people believe...

I, myself, will shepherd my flock (*'any ra'ah tso'n 'any*). **And I, myself, will cause them to continually lie down** (*wa 'any rabats hem*), **utters** (*na'um*) **my Lord** (*'adony*), **This Is Not Him** (*#^#!*). (*Yachezq'el* / Ezekiel 34:15)

The destroyed and perishing (*'eth ha 'abad* – the vanquished), **I will seek** (*baqash*). **Then with the enticed, lured away, and scattered** (*wa 'eth ha nadach* – with the banished exiled outcasts), **I will enable a return** (*shuwb*).

As for the broken and destroyed, the crushed and mauled (*wa la ha shabar*), **I will saddle, twist, and bind** (*chabash*). **So, with the ill and diseased, the internally wounded** (*wa 'eth ha chalah*), **I will be firm and resolute** (*chazaq* – I will be strong).

And then with the fat [read: the anointed] (*wa 'eth ha shemen* – with the deliciously oily) **and with the vocal and bold who stand firm** (*wa 'eth ha chazaq*), **I will seek to decimate and exterminate** (*shamad* – I will overthrow

and then annihilate). **I will shepherd her** (*ra'ah hy'*) **with judgment** (*ba mishpat*). (*Yachezq'el* / Ezekiel 34:16)

This is what Satan needs Israel to accept if he is to be perceived as their God. His words must be regaled, his shepherding must be chosen over Dowd's. Israel must submit to the Lord of Babel and voice of Ezekiel. But fair warning: those who do will never stand again.

The Adversary's outreach is to those he has previously presented as destroyed and perishing. He wants Israelis to believe that he provides their final and best chance of survival. But these rats on the sinking ships of religion and politics will not find safety on lifeboats bearing the name *SS Lowytan* no matter how weak they may have become or how resolute their would-be rescuer's voice may be.

And since Satan knows that this will be the voyage of the damned, he is quick to silence the voice of Yahowah's Anointed and that of those who boldly speak for Father and son.

The God of the Covenant, Exodus, and Towrah, the God of Yisra'el, never works alone. He finds and guides the likes of 'Abraham and Sarah, Moseh and Dowd. But the Lord of Babel purports to do it all by himself.

Having contributed to their demise, the Adversary is well-positioned to seek the whereabouts of those he has exterminated. Having lured many souls away from Yahowah and banished them as outcasts, he is being disingenuous about the right to return. Those who have been crushed, mauled, and destroyed cannot be saddled or bound. Dealing harshly with the infirm is cruel.

I've never considered being overweight, courageous, or being bold a crime, much less one which requires the universal imposition of capital punishment. But this is a hanging judge to be sure.

And you, my flock (*wa 'aten tso'n 'any*), **thus said my Lord** (*koh 'amar 'adony*), **This Is Not Him** (*#^#*!), **notice me** (*hineh 'any*), **I will judge** (*shaphat*) **between small four-footed mammals** (*bayn seh* – among grazing animals; from *sha'ah* – to crash and be destroyed) **of livestock** (*la seh*) **for the rams** (*la ha 'ayil* – the leaders and doorways) **and for the rams** (*wa la ha 'athuwd* – to the male goats). (*Yachezq'el* / Ezekiel 34:17)

For this to be worth announcing, there must be a distinction between *seh* and *seh* | grazing animals and livestock that is moral. There must also be an intellectual and ethical distinction between *'ayil* | rams and *'athuwd* | rams. The notion that the Lord is separating lambs from goats cannot be discerned from the text – not that it would matter anyway.

The Lord of Babel is capricious and disingenuous. So, there will be nothing judicial or fair about his determinations. Nor will there be any benefit to anything he promises. This statement was designed to scare the flock into believing that the Lord would be classifying them as good or bad and deal with them accordingly. But it was so poorly written, it's a wonder it fooled anyone other than the religious who are accustomed to being led astray.

Are there too few (*ha ma'at*) **among you** (*min 'atem*) **for you to shepherd** (*ra'ah*) **the good pasture** (*ha mire'ah ha towb*)? **And the remainder** (*wa yether*) **of your pasture** (*mire'ah 'atem*) **you constantly trample with your feet** (*ramas ba regel 'atem*).

And settling (*wa mishqa'* – ?, used only in Ezekiel; from *my* – to question *shaqa'* – sinking down) **waters** (*maym*) **to drink** (*shathah*) **and with the remainder** (*wa 'eth ha yathar*) **with your feet** (*ba regel 'atem*) **you stamp and continually muddy** (*raphas*). (*Yachezq'el* / Ezekiel 34:18)

So my flock (*wa tso'n 'any*) **trampled of your feet** (*mirmas regel 'atem*) **are shepherded** (*ra'ah*) **and befouled mud puddle** (*mirphas – ?*, used only in Ezekiel; from *my* – to question *raphas* – stamping) **of your feet** (*regel 'atem*) **drink** (*shathah*). (*Yachezq'el* / Ezekiel 34:19)

So likewise (*la ken*), **here and now** (*koh*), **said** (*'amar*) **my Lord** (*'adony*), **This Is Not Him** (*#^#!*), **to them** (*'el hem*), **behold me** (*hineh 'any*), **myself** (*'any*), **and I will have passed judgment** (*wa shaphat*) **between** (*bayn*) **obese** (*bary' – fat*) **grazing mammals** (*seh*) **and between the gaunt** (*wa bayn razeh*) **livestock** (*seh*). (*Yachezq'el* / Ezekiel 34:20)

Satan is taking another swipe at Dowd, his most formidable foe. The Messiah had written that Yahowah had led him to quiet waters, so the Adversary wants the religious to see them as muddied. Further, the paths of righteousness Dowd had celebrated, were trampled according to the Lord.

Satan is playing a different game, which is the only reason that the size of the flock matters. Yahowah was satisfied with 'Adam alone in 'Eden. So, while God prefers quality to quantity, since the Lord of Babel sees nothing of value in humans, the size of his flock is all that matters.

The Lord is also telling us that God's sheep are of an inferior design because they cannot walk on a pasture without degrading it with their hooves. And if they cannot pass through a pasture, how can they be expected to walk the straight and narrow way of the Miqra'ey?

Trying to keep it real, if the pastures were all trodden underfoot, how did the animals become fat? Why would a wannabe deity be interested in condemning or exonerating the gaunt and obese? Other than to muddy the waters and confuse the path, what possessed the Lord of Babel to say any of this?

Because (*ya'an*) **with the side** (*ba tsad*) **and with the shoulder** (*wa ba katheph*) **you shove** (*hadaph*) **and with your horns** (*wa ba qeren 'atem*), **you gore** (*nagah*) **all of the infirmed and weak, the sick and wounded** (*kol ha chalah*) **until which** (*'ad 'asher*) **you have scattered them** (*phuwts 'eth hem*) **to the outside** (*'el ha chuwts* – toward the public places). (*Yachezq'el* / Ezekiel 34:21)

If the Lord is talking about people, they do not have horns. If he is speaking of sheep, they would be incapable of immorality. By instinct, they will graze with the fittest on the perimeter to protect the young, but that's the extent of it.

However, Satan is actually suggesting that with God at their side, Jews have received a cold shoulder. They have been shoved and gored, becoming wounded and weak because his competitor has been derelict in His duties.

But never fear my four-footed grazers, the Lord is here...

So, I will rescue (*wa yasha'*) **my flock** (*la tso'n 'any*) **and they will choose to no longer exist** (*wa lo' hayah 'owd* – so they will be no more by choice (qal imperfect jussive third-person feminine plural)) **for plunder** (*la baz*). **Then I will have passed judgment** (*wa shaphat*) **between** (*byn*) **grazing mammals and pasturing animals** (*seh la seh*). (*Yachezq'el* / Ezekiel 34:22)

This is foreboding of the way Christians compare the mythical 'Jesus' to the "God of the Old Testament." Satan is auditioning as a spirit among the people, as approachable and forgiving. Even then, however, since fear is more effective at controlling people than earning their respect, the Lord has his courtroom all set up to pass judgment.

As we turn to the next statement, it is true that Dowd will accompany Yahowah upon his return to serve as Messiah and King. Satan is aware because this is an

essential part of God's story – something He has conveyed through many of His prophets. However, several times now, the Beast of Babel has boasted that “me, myself, and I, all by our lonesome, will be shepherding my flock.” So, while Yahowah's story is incomplete without exalting Dowd, Satan must demote him to prevail.

And I have caused to stand over and upon them (*wa quwm 'al hem* – I have for a limited time enabled the rise above the males (hifil perfect first-person singular)) **one shepherding** (*ra'ah 'echad* – a single shepherd tending the flock (qal participle masculine singular)). **And he will have shepherded them** (*wa ra'ah 'eth henah* – he will for a finite period act as a shepherd with the women (qal perfect third-person masculine singular)). **With my servant** (*'eth 'ebed* ‘any – my slave) **Dowyd (Dowyd), he, himself, will be shepherding** (*huw' ra'ah* – he, himself will shepherd (qal imperfect third-person masculine singular)) **them** (*'eth hem* – third-person masculine plural), **and he, himself, will be** (*wa huw' hayah* – he, himself, will exist as (qal imperfect third-person masculine singular)) **for the women acting as a shepherd** (*la henah la ra'ah* – for them, third-person feminine plural, for demonstrably and actually tending a flock (qal participle masculine singular)). (*Yachezq'el* / Ezekiel 34:23)

Since Satan cannot get around the fact that Dowd is returning to lead Yahowah's people throughout eternity as our king, the best he can hope to achieve is to lower expectations and influence people's perceptions of Dowd. And that is the purpose of the previous statement.

It is indicative of what occurred in the Garden. This tactic serves as a preview of the strategy deployed in Paul's Epistles and throughout the New Testament. The technique being deployed is the essence of the Babylonian Talmud and Muhammad's Quran. It explains how Satan became the Lord God of religion. A snippet of truth from God is taken out of context, misappropriated and misconstrued,

then blended with inaccuracies to create a believable result as a counterfeit.

At first blush, this seems appropriate, even prophetic, with the announcement of Dowd's return. But that is not the intent of this pronouncement.

Dowd is returning as *melek* | king. Having been a shepherd was important because it equipped Dowd with the aptitude and attitude to lead God's people. However, that will not be his role when he returns to serve as our king forevermore.

There will be many shepherds serving underneath our king – not '*echad* | one. Further, while Dowd, like Moseh, worked alongside Yahowah, serving with Him, '*ebed* | servant will not define Dowd's relationship with his Father going forward. Dowd is returning as if he were God – brilliant as the sun. Moreover, spoken by a misogynist, the dual references to being over the *henah* | women were deliberately designed to be demeaning.

The Lord of Babel is demoting Dowd, whose name he has misspelled in this introductory assessment. It was written by someone who does not know him very well. For example, when Yahowah speaks of him through Shamuw'el, Yasha'yah, or Yirma'yah, the Messiah's name is always written DoWD, as it is in the Mizmowr Dowd wrote with his own hand. It is only in the latter books of Ezra, Nehemiah, and Chronicles that we find an onslaught of DoWYDs.

As Dowd's adversary, Satan is manipulating the truth regarding the Son of God, our Messiah. His goal is for *Yahuwdym* | Jews to denounce the fulfillment of Chag Matsah by Father and Son and then discredit the realization that Father and Son are returning on Kipurym to reconcile their relationship with Yisra'el. Satan must control the narrative to forestall his demise and he isn't bothered by how many die as a result of his lies.

Since those are bold accusations, I'm going to substantiate them, starting with the most exacting aspect of Satan's pronouncement. So, let's begin with the false notion of "one shepherd." Through His prophet, *Yirma'yah* | Jeremiah, Yahowah sets the scene...

"I saw all of the many occasions where, by turning away and renouncing the relationship, Yisra'el committed adultery.

So, I let her loose and I sent her away, giving her a written letter of divorce, thereby cutting ties. And yet, her treacherously deceitful sister, Yahuwdah, showed no respect, and went on to play the role of an idolatrous religious harlot. (*Yirma'yah* / Jeremiah 3:8)

It came to be through the voice of her infidelity and idolatry that she corrupted and profaned the Land and thereby committed adultery by engaging in religious worship with stones and with a wooden object. (*Yirma'yah* / Jeremiah 3:9)

And yet, considering all of this, her treacherously deceitful sister, Yahuwdah, has not changed her attitude and returned to Me with all of her heart, her attitude, inclinations, and judgment but, instead, is a disappointing and deceptive fraud and false witness,' prophetically declares Yahowah. (*Yirma'yah* / Jeremiah 3:10)

Then Yahowah said unto me, 'The attempts to appear righteous and justified of Yisra'el regarding her turning away by renouncing the relationship are more covert and dishonest, even duplicitous and disloyal than Yahuwdah. (*Yirma'yah* / Jeremiah 3:11)

Travel around (*halak*) and offer an invitation, calling out (*qara'*) with these words ('*eth ha dabarym ha 'eleh*) toward the north (*tsaphown* – to those who are treasured in Europe and America) and say (*wa 'amar*),

“I really want you to choose of your own volition to return (*shuwb* – it is My will for you to enthusiastically want to come back (qal imperative paragogic he cohortative energetic)) from turning away and going in the wrong direction (*mashuwbah*), *Yisra’el* | individuals struggling with God (*Yisra’el*),” prophetically declares **Yahowah** (*na’um YaHoWaH*).

‘I will not continually diminish My presence with you, falling for you or neglecting you (*lo’ naphal paneh* ‘any *ba’atem*), although devotion, loyalty, and kindness define My nature and approach (*ky chasyd* ‘any),’ announces before this is experienced (*na’um*), **Yahowah** (*YaHoWaH*), **‘but I will not keep watch forever (*lo’ natar* *la’owlam*). (*Yirma’yah* / Jeremiah 3:12)**

Truthfully (*‘ak*), you should be aware of and acknowledge (*yada’*) that you have missed the way by perverting and distorting the message (*‘awon’ath*) against Yahowah, your God (*ky ba Yahowah’elohym’ath*).

You have rebelled (*pasha’*) and your ways (*wa’eth derek’ath*) have caused you to be dispersed and scattered (*pazar*) with the illegitimate foreigners (*la hazarym*) under the spreading trees (*‘ets ra’anan*). And to My voice (*wa ba qowl’any*), you have not listened (*lo’ shama’*),’ declares (*na’um*), **Yahowah** (*YaHoWaH*).” (*Yirma’yah* / Jeremiah 3:13)

This is the payoff line in the refutation of the single shepherd proposition...

“Rebellious children who have turned away (*benym showbab*), you should choose of your own volition to return (*shuwb*),’ prophetically announces (*na’um*), **Yahowah** (*YaHoWaH*), **‘because I am marrying you to be with you (*ky’anoky ba’althy ba’atem*).**

And so, I will grasp hold (*laqach*) of one of you ('*eth 'atem 'echad*) from a city (*min 'iyr*) and two (*shanaym*) from the people of a related family line as the nation is scraped bare (*mishphachah*). Then I will bring you at that moment (*wa bow' 'eth 'atem*) to Tsyown | to the Signs Posted Along the Way (Tsyown). (*Yirma'yah / Jeremiah 3:14*)

I will offer to give to you, providing as a gift for you (*nathan la 'atem*), shepherds (*ra'ahym*) similar to My thinking and inclinations, reflecting My attitude and aptitude (*ka leb 'any*).

Then, they will be shepherding with you (*wa ra'ah 'eth 'atem* – so they, plural, will be tending the flock along with you (qal perfect third-person masculine plural)) with knowledge based upon the ability to learn by rationally processing information (*de'ah*) and through understanding, being able to teach from the insights they derive by paying attention and thinking (*wa sakal*).” (*Yirma'yah / Jeremiah 3:15*)

The Lord of Babel was wrong. There will be multiple shepherds and Dowd is not listed among them. Very few individuals will gather unto Yahowah at this time, which is also counter to the Lord's bluster. God's people will come from elsewhere into Yaruwshalaim. The shepherds are a gift to be with the people – they are not imposed over them. And they will guide through knowledge and understanding rather than be compelled and act as authoritarians.

Proof provided; I'd like to remain here a moment longer because what Yahowah is about to say is pertinent.

“And there will be a moment, when you have grown in status, capability, and numbers (*wa hayah ky rabah*), and you are productive and flourishing (*wa parah*) in the Land (*ba ha 'erets*) during those days (*ba ha yowmym ha hem*),’ Yahowah announces before it occurs (*na'um Yahowah*), ‘they will no longer say (*lo'*

‘amar ‘owd), “The Ark of the Covenant (‘Arown Beryth) of Yahowah (YaHoWaH)!”

It will not be lifted up and exalted (wa lo’ ‘alah) over one’s heart or mind, a person’s thinking and judgment (‘al leb) and it will not even be mentioned, such that there is any memory of it (wa lo’ zakar ba huw’).

It will not be counted as important (wa lo’ paqad), and it will not be made or engaged (wa lo’ ‘asah) ever again (‘owd).” (*Yirma’yah / Jeremiah 3:16*)

Wow, just think of it. When Yisra’el and Yahuwdah are reconciled unto Yahowah and are flourishing in the Land, there will be no need for the Ark of the Covenant. It had dual purposes, and both will become obsolete. It served as the *Kaporeth* | Mercy Seat upon which we could be welcomed into Yahowah’s company – notably on Yowm Kipurym when the relationship is formally reconciled. It was also the place where the original autograph of the Towrah and its Instructive Tablets were kept. And this means that both have served their intended purpose because every soul has been reconciled and the Towrah has been scribed on our hearts by this time.

The city that the Lord of Babel was so insistent upon destroying and making uninhabitable will enjoy a different fate...

“During that time (ba ha ‘eth ha hy’), Yaruwshalaim | the Source of Guidance on Reconciliation (Yaruwshalaim) will be called (qara’) the throne of Yahowah (kese’ Yahowah). To her will gather (wa qawah ‘el hy’) all of the non-Yisra’elites (kol ha gowym) unto the name of Yahowah (la shem Yahowah) approaching Yaruwshalaim (la Yaruwshalaim).

And they will no longer walk, following after (wa lo’ halak ‘owd ‘achar), their adversarial nature or

stubborn and troubling disposition (*shariruwth leb hem ha ra*). (*Yirma'yah* / Jeremiah 3:17)

In those days (*ba ha yowmym ha hem*), **the Household of Yahuwdah** | **the Beloved of Yah** (*beyth Yahuwdah*) **will walk alongside** (*halak*) **the Household of Yisra'el** | **those who Engage and Endure with God** (*'al beyth Yisra'el*) **as they come together** (*wa bow'yachdaw*) **from the northern region** (*min 'erets tsaphown*) **unto the Land** (*'al ha 'erets*) **which, for the benefit of the relationship** (*'asher*), **was received and inherited** (*nachal*) **by your fathers** (*'eth 'aby 'atem*). (*Yirma'yah* / Jeremiah 3:18)

And I, Myself, had said (*wa 'anoky 'amar*), **“How will I establish you** (*'ek shyth 'ath*) **as sons** (*ba ha benym*), **and give** (*wa nathan*) **to you** (*la 'ath*) **a desirable and treasured homeland** (*'erets chemdah*), **a beautiful property and glorious inheritance** (*nachalah tsaby tsaby*) **for a confluence of people** (*gowym*)?” **And then I said** (*wa 'amar*), **“You will call out to Me, inviting and welcoming Me** (*qara' la 'any*) **as ‘My Father** (*'ab 'any*)!” **And you will not turn away** (*wa lo' shuwb*) **from following Me** (*'achar 'any*).”” (*Yirma'yah* / Jeremiah 3:19)

Sounds appealing. I'm ready to begin life eternal with a thoughtful confluence of people.

To refute the rest of what the Adversary had said in Ezekiel 34 regarding Dowd, consider these excerpts from *Mizmowr* / Psalm 89. And please, as we contemplate just how important Dowd is to Yahowah and to ourselves, I trust that you will appreciate that he isn't someone we should slight. Any renunciation of something Yahowah has said of His Son or, worse, an attempt to transfer God's promises to another, such as the Christian Jesus, will invoke the ire of the Almighty. It is through Dowd that

Yahowah made it possible for us to receive the benefits of the Covenant.

“I have established (*karat* – I have cut, making a resolution through separation) **the Beryth | Covenant, the Home for the Family** (*Beryth* – Family-Oriented Relationship Agreement) **with My Chosen One** (*la bachyr* ‘any – on behalf of the individual I have personally decided upon, having selected for a special relationship).

I have sworn an oath (*shaba*’ – I have made a binding promise and I will always affirm the truth of this statement) **to Dowd** (*la Dowd* – concerning the Beloved; from *dowd* – the one who is loved and who loves in return), **My authorized agent who works on My behalf** (‘*ebed*’ ‘any – My coworker, associate, and servant; from ‘*abad* – to work). (*Mizmowr* / Psalm 89:3)

I will establish (*kuwn* – I will appoint, prepare, support, and sustain) **your offspring and that which you sow** (*zera*’ ‘*atah* – your seed and what you have sown) **as an eternal witness** (‘*ad*’ ‘*owlam* – to provide testimony throughout time).

In addition, I will construct a home (*wa banah*) **for your throne and seat of honor** (*kise*’ ‘*atah* – your authority, authorization, and right to rule) **on behalf of all generations throughout time** (*la dowr wa dowr*).’

Selah | Pause now and contemplate the implications (*selah*). (*Mizmowr* / Psalm 89:4)

The spiritual realms (*shamaym*) **know and appreciate** (*yadah* – are aware and understand and thus extol) **Your wonderful and marvelous contributions** (*pale*’ ‘*atah* – Your amazing accomplishments and outstanding achievements), **Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **and also** (‘*aph*)

Your trustworthiness (*'emuwnah 'atah* – Your honesty and dependability, Your steadfast commitment to the truth) **in the community** (*ba qahal*) **of the Set Apart** (*qodesh* – of the separated). (*Mizmowr* / Psalm 89:5)

Indeed (*ky*) **who** (*my*) **in the heavens** (*ba ha shamaym*) **can be equated** (*'arak* – can be put in the same position or compared) **to** (*la*) **Yahowah** (*Yahowah*)? **Who is similar to or thinks like** (*damah*) **Yahowah** (*Yahowah*) **among the children of God** (*ba ben 'el*)?” (*Mizmowr* / Psalm 89:6)

There were only two names mentioned in this glowing endorsement and they are inseparable. So now as we consider the *Zarowa*’, recognize that this title is being used to describe Dowd’s roles as the Protective Shepherd, Sacrificial Lamb, and Strong Arm of God, sowing the seeds of our redemption, and not his profession...

“Beside You and on Your behalf (*la 'atah* – to approach You and be by Your side) **the Protective Shepherd and Sacrificial Lamb** (*zarowa*’ – the Productive Ram who shepherds the flock, who prevails because he is effective and strong, fully resolved with the ability to accomplish the mission, the remarkably important and impactful individual of action who, as a leader and fighter is fruitful in his ways, especially when sowing the seeds of truth while denoting and advancing the purpose of the arm of God) **with tremendous power and awesome ability** (*'im gabuwrah* – with the will to fight and the capacity to perform, who accomplishes what needs to be done) **will be Your Strong Hand** (*'azaz yad 'atah* – the means You will use to confidently prevail, applying the force required to establish and empower) **raised up high** (*ruwm*) **at Your right side** (*yamyn 'atah*).” (*Mizmowr* / Psalm 89:13)

Dowd is the exemplar of the Covenant and the Arm of God. And while Yahowah is our God and Savior, He is

committed to working with and through the man that He chose to be king. And his sacrifice, even as the Passover Lamb, is accomplished to empower and enrich God's children rather than control them...

“Indeed (ky), Your power (‘oz ‘atah) is their adornment (tiph’erth hem) and (wa) our status and radiance (qaran ‘anachnuw – our illumination and source of light, our appearance as light) is lifted up (ruwm) by Your desire to be accepting (ba ratsown ‘atah – for Your pleasure and in concert with Your will). (Mizmowr / Psalm 89:17) For (ky) our deliverance and protection (magen ‘anachnuw) are from (la) Yahowah (Yahowah).

Accordingly (wa la), the Set-Apart One (qadowsh – the one who is distinct from the rest, prepared and dedicated) of Yisra’el (Yisra’el – of Individuals who Engage and Endure with God) is our king (melek ‘anachnuw – is our leader, our royal ruler, our authorized authority, and our sovereign). (Mizmowr / Psalm 89:18)

At the time (‘az) You spoke (dabar) in a revelation (ba chazown) to (la) those whose love for You and commitment to You are unwavering (chasyd ‘atah – Your dedicated and faithful ones, Your loyal and devoted, those who view You favorably and desire Your company), saying (‘amar), ‘I have provided (shawah) assistance, supplying what is needed (‘ezer) on behalf of (‘al) the One with the strength to prevail (gibowr – the mightiest of men, the strong and effective fighter, the valiant and brave one who battles as a champion for a virtuous cause). I have raised up and exalted (ruwm – I have elevated and lifted on high, acting to empower) the Chosen One (bachar – the one selected, tried, and tested, examined and found acceptable) from (min) the people (‘am). (Mizmowr / Psalm 89:19)

I discovered and then made known (matsa’) Dowd (Dowd – the Beloved; from dowd – the one who is loved

and who loves in return), **My coworker** (*'ebed 'any* – My authorized agent who works on My behalf; from *'abad* – to work). **Out of (min) My set-apart oil which uniquely distinguishes** (*shemen qodesh 'any*), **I have anointed him** (*mashach* – I have applied the oil, dedicating him to My purpose) (*Mizmowr* / Psalm 89:20) **so that, to show the way to the relationship** (*'asher*), **My hand** (*yad 'any* – My influence and ability to act) **will be established and steadfast** (*kuwn* – will be authenticated and sustained) **with you** (*'im 'atah*).

In addition (*'aph*), **My Protective Shepherd** (*zarowa' 'any* – My Productive Ram who shepherds the flock, who prevails because he is effective and strong, with the overall ability to accomplish the mission) **shall empower and embolden you, strengthening you** (*'amets 'atah* – will help you grow, elevating your status, reinforcing you with the determination to persist and be courageous).” (*Mizmowr* / Psalm 89:21)

Yahowah chose to anoint Dowd as our Messiah. And his mission is to lift us up, embolden, and strengthen us. Therefore, as God has done for His son, He will do for all of His children.

Yahowah also wants us to know that, when it comes to the Adversary, Dowd will prevail...

“The Adversary (*'oyeb* – the hostile opposition, the enemy with animosity and rancor) **will not nullify him** (*showa'* – will not negate his value nor annul his position or purpose) **and (wa) the Son of Evil** (*ben 'awlah* – the Child of Malice and Injustice) **shall not deny him nor denigrate him** (*lo' 'anah huw'* – will not silence him nor stop him, will not negate his answers nor nullify his responsive declarations). (*Mizmowr* / Psalm 89:22)

And so (wa), I will pulverize and crush (*kathath* – I will defeat and then vanquish) **his foes, especially those who seek to constrain and restrict him** (*tsary huw'* –

adversaries who display their opposition by diminishing his calling and purpose). **Then** (*wa*) **out of his presence** (*min paneh huw'*), **I will plague** (*nagaph*) **those who shun him by attempting to decrease his status** (*sane' huw'* – those failing to appreciate what his love represents). (*Mizmowr* / Psalm 89:23)

Therefore (*wa*), **My steadfast commitment to the truth** (*'emuwnah 'any*) **and** (*wa*) **My love, devotion, and enduring favoritism, My unfailing affection and genuine mercy** (*chesed 'any*), **are with him** (*'im huw'*).

In My name (*wa ba shem 'any*), **his light will radiate and enlighten** (*qaran huw'* – his glowing appearance and ability to enlighten will be brilliant, even his horns, symbolic of his status and strength when worn as a crown and of his role as the protective ram among the sheep, will be prominent, as will be his trumpet for gaining the people's attention). (*Mizmowr* / Psalm 89:24)

He will call out to Me and welcome Me, announcing (*huw' qara' 'any* – he will invite Me into his life, reading and reciting to Me, continually proclaiming unto Me), **'You are my Father** (*'ab 'any 'atah*)! (*Mizmowr* / Psalm 89:26)

I (*'any*), **also** (*'aph*), **will appoint him** (*nathan huw'* – bestowing him as a gift to be) **My firstborn** (*bakowr 'any* – My son, serving as the basis of *Bikuwrym*), **the highest of all** (*'elyown* – the most exalted in status, rank, and position, the supreme, a title so Divine in nature, it includes *'el* which is almost always reserved for God) **of the kings and rulers** (*la melek* – government leaders) **of the Earth** (*'erets*).” (*Mizmowr* / Psalm 89:27)

It is hard to fathom why Jews remain unaware of Dowd's fulfilment of Chag Matsah as the Son of God in year 4000 Yah or of his return on Yowm Kipurym as our Messiah and King. Why did Christians, in light of this, elevate their mythical man and misnomer, Jesus, over him.

Other than Yahowah, no one is more important than Dowd. Period.

Dowd is the exemplar and enabler of the Covenant, and nothing is more important to our Heavenly Father...

“For all eternity (*la ‘owlam*), I will keep watch over him, paying very close attention to him (*shamar la huw’*). My unwavering love, unrelenting devotion, and genuine mercy (*chesed ‘any*) as a part of My Family-Oriented Covenant agreement (*wa beryth ‘any*) are truthfully presented and will reliably endure with him (*‘aman la huw’* – are established and verifiable, confirmed and credible, upheld and everlasting through him). (*Mizmowr / Psalm 89:28*)

And I will establish (*wa sym*) his seed, that which he sows, and his offspring (*zera’ huw’*), as an eternal witness forever (*la ‘ed | ‘ad*). And (*wa*) his throne (*kise’ huw’* – his position and seat of honor) shall be equated to the days of heaven (*ka yowm shamaym* – will be as time in the spiritual realms, which is everlasting).” (*Mizmowr / Psalm 89:29*)

Capitalizing upon what Dowd represents is essential to our understanding of a relationship with Yahowah, but so is observing His Towrah...

“However, if (*‘im*) his children (*beny huw’*) continue to forsake, ignore or reject (*‘azab*) My Towrah (*Towrah ‘any* – My Source of Teaching and Guidance, Instruction and Direction) and (*wa*) make a habit of failing to walk (*wa lo’*) according to My means to justly resolve disputes (*ba mishpat ‘any* – within the parameters I’ve set to execute good judgment and to be discerning; a compound of *mah* – to ponder the implications of and *shaphat* – making good decisions and being just), (*Mizmowr / Psalm 89:30*) if (*‘im*) they perpetually view My clearly communicated prescriptions for living with contempt (*chuqah ‘any chahal*), and further (*wa*) if they

consistently fail to observe the instructive terms of the relationship (*mitswah* ‘any lo’ *shamar*), (*Mizmowr* / Psalm 89:31) **then (wa) I will hold them accountable** (*paqad*) **with the measure** (*ba shebet*) **of their rebellion** (*pesha’ hem*).

The consequence of their deviation from the way and of their willingness to pervert, twist, and distort (*awon hem*), **will be a pestilence which causes widespread death** (*ba nega’*).” (*Mizmowr* / Psalm 89:32)

When we study Dowd’s magnificent 119th *Mizmowr* | Psalm, his ode to Yahowah’s Towrah, we discover that God’s Guidance and His Son’s lyrics proclaim the same message. After all, it is the Towrah that made Dowd appear perfect in his Father’s eyes. It is the Constitution upon which he stands.

The Towrah encapsulates Yahowah’s promise to His people, and most especially to His favored Son...

“Accordingly (wa), My unwavering love, enduring devotion, and genuine mercy (*chesed* ‘any) **I will never remove from him** (*lo’ parar min* ‘im *huw’*) **because I will never communicate something which is not true nor will I ever contradict** (*wa lo’ shaqar ba* – I will never betray who I am regarding) **My commitment to the truth** (*‘emuwnah* ‘any).” (*Mizmowr* / Psalm 89:33)

While many things are true, one truth stands apart as unique and special, indeed uncommon, and this is that Dowd exemplifies and enables the Covenant...

“I will never dishonor, nor will I poke holes in (*lo’ chahal* – I will never treat as if it were common) **My Covenant** (*beryth* ‘any – My Family, My Home, and My Relationship Agreement) **nor will I ever alter nor change** (*wa lo’ shanah* – and I will never rearrange, modify, or adjust) **that which has gone forth from** (*mowtsa’* – that

which at any stage of the journey has been uttered by) **My lips** (*saphah* ‘any’). (*Mizmowr* / Psalm 89:34)

There is only One (‘*echad*) **to whom I have affirmed the truth by having made a promise** (*shaba*’ – to whom I have validated My commitment through a sworn oath) **by My Set-Apart nature** (*ba qodesh* ‘any’).

If not to (‘*im la*) **Dowd** (*Dowd*), **I will be proven a liar** (*kazab*).” (*Mizmowr* / Psalm 89:35)

This profound and irrevocable truth leads to the recognition that Dowd’s aura and authority will be as brilliant as the sun...

“His offspring and that which he sows (*zera’ huw’*) **shall exist and endure** (*hayah* – has been, is, and always will be) **forever** (*la* ‘*owlam* – eternally throughout all time). **And** (*wa*) **his place of honor** (*kise’ huw’* – his throne, seat of authority, and sovereign leadership) **will be as** (*ka* – comparable to) **the sun** (*ha shemesh*) **before Me** (*neged* ‘any – close and conspicuous in My presence as My counterpart’).” (*Mizmowr* / Psalm 89:36)

Yahowah’s perception of Dowd is extraordinary, and in conflict with that of most people...

“But now (*wa*) **you have refused to accept** (*zanach* – your stagnation and lack of movement has caused a foul stench by spurning such that you have thrown out for a time) **and** (*wa*) **you have rejected by diminishing the merit of, even over time becoming averse to** (*ma’as* – you have repudiated by minimizing the value of, thereby limiting your relationship with) **your Messiah** (*Mashyach* ‘*atah* – your Anointed, the One set apart and prepared to serve you), **improperly, and on your own initiative, meddling while presumptuously passing over** (‘*abar*) **any association with him** (‘*im*)! (*Mizmowr* / Psalm 89:38)

You have repudiated and renounced (*na’ar* – you have disavowed, having no relationship with, refusing to

even acknowledge) **the Covenant** (*beryth* – the Family, Home, and Relationship Agreement) **with your coworker** (*'ebed 'atah* – the one doing your work as your advisor and associate), **dishonoring and defiling** (*chalal* – treating with contempt and desecrating by making common and no longer uniquely special, sully) **his dedication and preparation, even his consecration and crown** (*nezer huw'* – his uncommon ability to separate himself, demonstrate his unparalleled devotion). (*Mizmowr* / Psalm 89:39)

All who pass by this way (*kol 'abar derek*) **plunder him** (*shasas huw'*). **It has become such that** (*hayah*) **he is scorned and abusively ridiculed** (*cherpah* – he is insulted and taunted by this disgraceful reproach) **by those who claim some affinity with him** (*la shaken huw'*). (*Mizmowr* / Psalm 89:41)

His brilliance and its splendor (*tahar huw'* – his luster, status, and illuminating approach) **and his position of honor** (*wa kise' huw'*) **you have truncated** (*shabath*) **because** (*min*) **you have hurled it to the ground** (*la magar ha 'erets*).” (*Mizmowr* / Psalm 89:44)

When it comes to negating Dowd by transferring what Yahowah said about him to another, the most infamous is the father of Christianity, *Sha'uwl* | Paul. God views him as a deadly plague...

“What man (*my geber*) **can live** (*chayah* – be revived) **and** (*wa*) **never see** (*lo' ra'ah*) **death as a result of the plague** (*maweth* – dying from the pandemic disease which infects and destroys a great many people), **saving his soul** (*malat nepesh huw'*) **from the hand** (*min yad* – from the influence and acts) **of Sha'uwl** (*Sha'uwl* – Question Him, the Benjamite wolf in sheep's clothing who as a result of being demon-possessed changed his name to reflect his affinity with Rome, becoming Paul, the principal author of

the New Testament)? **Pause now and consider what this implies** (*selah*). (*Mizmowr* / Psalm 89:48)

Where (*'ayeh* – posing a rhetorical question regarding an individual's position) **is Your unwavering love and enduring mercy** (*chesed 'atah* – Your devotion to the familial relationship and unfailing kindness) **which was expressed first and foremost in the beginning** (*ri'shown*) **which You promised** (*shaba'* – You truthfully proclaimed and affirmed as part of Your binding oath) **to Dowd, the Beloved** (*la Dowd*), **in harmony with Your steadfast commitment to being trustworthy and reliable** (*'emuwnah 'atah*), **my Upright One** (*'edown 'any*)? (*Mizmowr* / Psalm 89:49)

I ask because (*'asher*) **those in open opposition to You** (*'oyeb 'atah*), **Yahowah** (*Yahowah*), **are insulting with their bewildering derision and improperly discerned contempt** (*charaph*) **which is why** (*'asher*) **they are confusing, responding improperly by ridiculing and defying** (*charaph* – they mislead by treating with contempt, insulting and taunting, thereby diminishing the value and credibility of) **the beneficial and trustworthy footsteps** (*'aqeb / 'eqeb*) **of Your Messiah** (*mashyach 'atah*).” (*Mizmowr* / Lyrics to be Sung / Psalm 89:51)

God is committed to working through His Son, our Messiah and King, forevermore. As for the shepherding, he has people for that.

This too is wrong. Dowd will be king, not prince.

And I (*wa 'any*), **This Is Not Him** (*#^#!*), **will be** (*hayah*) **for them as God** (*la hem la 'elohym*). **And my servant** (*wa 'ebed 'any*), **Dowd** (*Dowd* – spelled correctly this time unlike the first instance), **a leader such as a prince** (*nasy'*) **within their midst** (*ba tawek hem*). **I** (*'any*), **This Is Not Him** (*#^#!*), **have spoken** (*dabar*). (*Yachezq'el* / Ezekiel 34:24)

There are over 1,000 named references to Dowd in the Prophets and Psalms, so we know more about him than any other in God's story. So, when something is amiss about him, it becomes obvious. We just read Yahowah's presentation of what He intends to do through Dowd, His Son and our Messiah and King. And among all of those accolades, I do not recall seeing *nasy'*. Therefore, since Yahowah was speaking about His Son throughout the 89th Mizmowr, and this differs, the spirit addressing Ezekiel is, well, This Is Not Him.

In the Psalm, Yahowah also had a lot to say about His Covenant and its fulfillment through Dowd. And never once did He mention it being "peaceful" or that it would "banish evil beasts." And I recall reading that His relationship with His people would occur in Yaruwshalaim, not "the wilderness." But as for "sleeping in the woods," that is for the Devil to say.

I will have cut for them (*wa karat la hem*) **a Covenant** (*beryth*) **of peace** (*shalowm* – of safety, health, and prosperity). **And I will stop** (*wa shabath*) **the evil beasts** (*chayah ra'* – the immoral animals) **from the land** (*min ha 'erets* – from the Earth) **so that they can live, dwell, and remain** (*wa yashab*) **in the wilderness** (*ba ha midbar* – in the barren desert wasteland) **for security, unsuspecting and naïve** (*la betach*) **while sleeping** (*wa yashen*) **in the woods** (*ya'ar* – thickets and underbrush). (*Yachezq'el* / Ezekiel 34:25)

When comparing the voice of the 89th Mizmowr to that of Yachezq'el, consider how different God's children are treated. The former is a celebration of family values, of empowering and enriching God's children while the latter would have them sleeping in the woods.

That is so bizarre. Can you imagine being a scholar whose job it was to write a commentary on this? You might take a pass on a Covenant of Peace because it sounds

pleasant compared to everything else the Lord has been ranting about. But then how do you deal with “evil beasts and immoral animals?” If you are honest, you’d have to admit that there are no such lifeforms since animals are amoral. And why rid the world of things which make our planet more interesting, especially at a time when we will be celebrating life?

Even if you find a way around all of this, what can you say about being moved out into the wilderness? Is this the Exodus in reverse? Is the Lord actually proposing to send his children to camp out in the desert under some thickets? And is he so boring that he is going to put everyone to sleep?

In reality, the Lord of Babel knows nothing of parenting or family. This is simply the best he can muster. So, by keeping his Beast from eating his flock, he is being as merciful as he is able. It is not a favorable comparison with the God of the 89th Mizmowr, but what were you expecting from Satan?

So, I will have given to them (*wa nathan ‘eth hem*) **the surroundings of my hill** (*wa sabyb giba’ah*) **as a blessing** (*barakah*).

And I will have brought down (*yarad*) **the rainwater** (*ha geshem*) **in its time** (*ba ‘eth huw’*), **rainwater** (*geshem*) **for blessing** (*barakah*) **will be** (*hayah*). (*Yachezq’el* / Ezekiel 34:26)

Just as Hadrian did with the Temple of Jupiter and Muslims have done with the Dome of the Rock and Al-Aqsa Mosque, the Lord of Babel imagines that he will be enshrined upon the Temple Mount. And that is why he is only offering the area “surrounding my hill” to his flock and not the summit.

Further, rain will be irrelevant by this time. It did not rain in ‘Eden and God’s children will not need it now. But

since the religious have long believed that the gods bring rain, the Lord was eager to play along.

If the following was not preceded by stopping evil beasts, living in the wilderness, and sleeping in the woods, and if it were written in the correct order, it would have been somewhat accurate. Although Lord knows why there was only one tree, a single field, and a token fruit since they were all singular. It sounds more wilderness than forest – and perhaps was the Lord’s take on the Garden experience.

And a tree (*wa ‘ets*) **of the field** (*ha sadeh*) **will have given** (*nathan*) **his fruit** (*‘eth pery huw’*). **And the ground** (*wa ha ‘erets*) **will give her produce** (*nathan yabuwl hy’*).

It will be for security (*la betach*) **on their soil** (*wa hayah ‘al ‘adamah hem*). **And they will have known** (*wa yada’*) **that I am** (*ky ‘any*) **This Is Not Him** (*#^^#!*) **in breaking** (*ba shabar*), **myself** (*‘any*), **the yoke bars** (*mowtahowth*) **of their yoke** (*‘ol hem*) **and I save them** (*wa natsal hem*) **from the hand** (*min yad*) **of those who work** (*ha ‘abad*) **with them** (*ba hem*). (*Yachezq’el / Ezekiel 34:27*)

With one tree and a single fruit to provide the product the Lord is offering, we have returned to the *Gan ‘Eden*. What Satan offered to Chawah and ‘Adam is being presented to all mankind. Care to take a bite and see what happens?

As we have witnessed, the Lord of Babel could read, and it is evident that he had copies of Isaiah, Jeremiah, and the Psalms in his possession at the time of the writing. So, in trying to make Ezekiel appear as if he were a valid prophet, snippets of what was previously revealed were purloined from the legitimate prophets and then twisted and augmented to fit the Lord’s agenda. Only, he isn’t very good at it.

For example, during the five days between Yowm Kipurym and Sukah in year 6000 Yah (from October 2nd at sunset to sundown on October 7th, 2033), Yahowah will transform the Land and Earth such that they reflect the conditions experienced in the Garden of Eden. This is well past the time in which loyalty to the relationship would have brought rain, and there will be more than one tree and lots of fruit. At that time, Yahowah's presence will be our security.

Further, the time of breaking yokes is long past. Been there and done that. Jews are no longer slaves. And work is a virtue and not something from which to be saved.

Similarly, Yisra'elites are not plundered, and there are no beasts devouring them...

Then they will not be (*wa lo' hayah*) **any longer** (*'owd*) **for plunder** (*baz*) **for the gentile nations** (*la ha gowym*) **and the beast** (*wa chayah*) **of the Land** (*wa ha 'erets*) **will not continually eat them** (*lo' 'akal hem*).

And they will have dwelt (*wa yashab*) **unsuspectingly or confidently, believing they were safe** (*la betach*), **so that none will tremble** (*wa 'ayn charad*). (*Yachezq'el* / Ezekiel 34:28)

Having read Yasha'yah 27, the Lord of Babel would be aware of Yahowah's intent regarding the only singular beast with a propensity to devour men's souls – the *Lowytan*. So, by repeatedly confessing that he, himself, will rid the land of the Beast, the Lord is playing God. However, without the capacity to love, he isn't very good at it.

There are no plantations in Israel and Jews are not starving. But having promised to starve God's people to death, he must now offer to feed them if he is to draw them to him.

Then I will have stood up and arisen (*wa quwm*) **for them** (*la hem*) **a plant or plantation** (*mata' – a plant or planting*) **of renown and for name** (*la shem*) **and they will not be** (*wa lo' hayah*) **any longer** (*'owd*) **gathered and harvested** (*'asaph*) **of starvation** (*ra'ab – of famine*) **in the Land** (*ba ha 'erets*).

So, they will not be lifted up or carry (*wa lo' nasa'*) **any longer** (*'owd*) **the humiliating confusion and insulting shame** (*kalimah*) **of the gentiles** (*ha gowym*). (*Yachezq'el / Ezekiel 34:29*)

How quick he has been to change allegiances. As we near the end and he needs to lure them in, Israel is the prize and gentiles are no longer his accomplices. So, when he said otherwise, was he lying then or now?

Beyond these concerns, one plant isn't going to accomplish anything, no matter its undisclosed name. And Jews are exceedingly productive agriculturally; so much so, they are substantial food exporters. Therefore, the Lord's premise is faulty. And while a number of Yahuwdym and Yisra'elites will be harvested before and after the Time of Israel's Troubles, there will also be a remnant who is spared prior to Yahowah's return.

While it may seem Godly to poke a finger at the *gowym* – this is the wrong time to do so. Yahowah will not only have called His people home through the voice of a *gowy*, every surviving gentile at this point in time is part of the Covenant and celebrating life. They are now the antithesis of humiliated and confused.

But, of course, all of this misdirection and perversion leads us to an even more robust chorus of...

And they will have known (*wa yada'*) **that I am** (*ky 'any*) **This Is Not Him** (*#^^#!*), **their god** (*'elohym hem*) **with them** (*'eth hem*). **And they** (*wa hem*), **my people** (*'am 'any*), **the House of Israel** (*beyth Yisra'el*), **declares**

(*na'um*) **my Lord and Master** (*'adony*), **This Is Not Him** (*#^#!*). (*Yachezq'el* / Ezekiel 34:30)

Methinks the Lord is wrong. By this time, he and his stooge, Ezekiel, will have been sent away and forgotten.

After trying to kill Jews 25 ways from Sunday, by claiming them as his sheep, the Lord has revealed that he is a wolf in the lord's clothing.

So, you (*wa 'aten*), **flock of mine** (*tsown 'any*), **small mammals** (*tso'n*) **of my pasture** (*mar'iyth 'any*), **human** (*'adam*) **you** (*'atem*), **I** (*'any*) **God** (*'elohym*) **of you** (*'atem*), **announces** (*na'um*) **my Lord and Master** (*'adony*), **This Is Not Him** (*#^#!*). (*Yachezq'el* / Ezekiel 34:31)

You are mine, you small and insignificant mammals. You are merely mortal men, and I am almighty god. And don't you forget it – which would be hard since he's repeated it a hundred times. But, hey, at least everyone knows their place.



As promised, it's time for the Beast of Babel to divert his attention away from Jews for a moment and condemn Mount Seir, which will have become a concern for the Lord. Therefore, it is incumbent upon us to ascertain exactly what this barren landscape represents.

So a word is (*wa hayah dabar*) **of This Is Not Him** (*#^#!*) **to me** (*'el 'any*) **for saying** (*la 'amar*), (*Yachezq'el* / Ezekiel 35:1) **child of human** (*ben 'adam*), **it is imperative that you set your face** (*sym paneh 'atah*) **over Mount Seir** (*'al har Se'yr*) **because you must act like a prophet against it** (*wa naba' 'al huw*'). (*Yachezq'el* / Ezekiel 35:2)

Normally, it would be insane to rant against an inanimate object, and ordering someone else to do so would be worse – especially when the object was a thousand miles distant, and the intent is to predict its future.

Very little is known about Mount Seir, or even if it is a single summit or indicative of a mountain range. The region was named after Seir the Horite, an early chieftain. Later, in the Towrah, Moseh revealed that Esau had moved into the area and that his descendants were living in Seir at the time of the Exodus. This is why Yahowah told the Yisra'elites not to go there. Then in 2nd Chronicles 20, we discover that the Ammonites and Moabites rose up against the people living around Seir and killed them all. Therefore, there would be no reason to condemn it based on what it had once been.

When seeking its location, we learn based on the Towrah, that it would have been north of Aqaba and south of the Dead Sea. This narrows our search as we can draw a line between them.

Digging deeper, because Yahowah said that he hated Esau, and recognizing that the Islamic “Jesus” was named after him, I rather like the idea of Seir being synonymous with Petra – which was the actual birthplace of Islam. And with that in mind, everything the Lord will say about Seir makes sense.

But first, let's see if we can further narrow our search and demonstrate that Seir is really Petra – the rock upon which Islam was founded. In the opening chapter of Dabarym, we are told that it was an 11-day walk from Choreb to Kadesh-barnea by the way of Seir, which would put the mountain or range between them. And while we can locate Choreb, there is some confusion as to whether Kadesh is in the Desert of Paran as stated in Numbers 13:26 or in the Desert of Zin as it is found in Numbers 20:1.

Archeologists at Tell el-Qudeirat believe they have found the location, which is in the Sinai very close to the modern Israeli border, halfway between the northern tip of the Gulf of Aqaba and the Mediterranean Sea. And interestingly enough, the only trade route from Aqaba to Tell el-Qudeirat runs north through Petra. This was not only for water and supplies but also to avoid the Egyptians. Moreover, when we draw a line between the Dead Sea and the Gulf of Aqaba, it intersects Petra.

Also, should Mount Seir be a metaphor for Edom, then why draw our attention to Seir / Petra now? The Lord lashed out against Edom in the 25th chapter, assuring us that neither man nor beast would survive his destructive hand. And stranger still, in Ezekiel 25:8, Seir was synonymous with Moab, not Edom. So, once again, someone is either confused or trying to be confusing.

And have said to it (*'amar la huw'*), **thus said my Lord** (*koh 'amar 'adony*), **This Is Not Him** (*#^#!*), **behold** (*hineh*), **I am against you** (*'any 'el 'atah*), **Mount Seir** (*har Se 'yr*).

And so, I will have stretched out my hand (*wa natah yad 'any*) **over you** (*'al 'atah*). **Then I will have offered you the gift** (*wa nathan 'atah*) **of astonishing desolation to the point of being uninhabitable** (*shamamah*) **and also being a dried-up desert wasteland** (*wa mashamah*). (*Yachezq'el* / Ezekiel 35:3)

If he had been addressing what the region once represented, it would have been a little late because the Ammonites and Moabites had decimated the place long ago. And there is no magic in turning a dried-up wasteland into a desert.

And continuing to make the case that Seir is Petra, and represents the birth of Islam, it is the only city of any consequence in the area. Either that, or the Lord's attack was a preemptive strike.

Your cities ('iyir 'atah) I will lay waste, turning to rubble (charbah sym), and then you (wa 'atah) a lifeless desolation (shamamah) will become (hayah). And you will have known (wa yada') that I am (ky 'any) This Is Not Him (#^#!). (Yachezq'el / Ezekiel 35:4)

One would have thought that Satan would have felt at home in Petra should I be right about Seir. He possessed Muhammad by his own admission, and as a result, the false prophet modeled Allah after Satan. The Quran reads like Ezekiel and is every bit as violent, misogynistic, and anti-Semitic.

So, what's the Adversary's beef with Seir / Petra? And it is the answer to that question which unlocks our understanding of Ezekiel 35, bringing it all into focus. And while I will share it with you in a moment, there is no missing the fact that Islam is the most unrelenting source of hatred and hostility toward Israel – and that religion was born in Petra.

Because (ya'an) it is for you (hayah la 'atah) unrelenting and eternal ('owlam) hostility and animosity, rancor and hatred ('eybah). And it spilled over (wa nagar) unto the Children of Israel ('eth beny Yisra'el) unto the hand of the sword ('al yad chereb) in the time of their destruction and distress (ba 'eth 'eyd hem), in the time of their final punishment for depravity and perversity from corrupting and twisting (ba 'eth 'awon qets). (Yachezq'el / Ezekiel 35:5)

After reading this, we are left with only two options. The Lord of Babel is just ranting and nothing he says makes sense or matters. Or there is a method to his madness, and that means he is revealing something which matters to him. And since the evidence is so overwhelmingly skewed toward this being Satan's story from his perspective – he is exposing himself to us. Therefore, it is apparent he has a problem with Islam.

This conclusion requires some head-scratching because Allah is virtually indistinguishable from the Lord of Babel. He hates Jews, demeans women, sanctions rape, and encourages mass murder. He attacks the notion of Satan being the Adversary and then presents himself as the God of the Towrah and Prophets. He writes poorly and brags well. Importantly, he is unable to produce a single accurate prophecy.

The differences are that Allah aligns with Arabs against Jews while the Lord does not care who attacks them. Allah is typically shown in Hell tormenting unbelievers, while the Lord projects his image in the heavens above Babylon. In the Quran, we are led to believe that Allah alone is God, while in Ezekiel, the Lord is desperately trying to convince us that he is Yahowah.

And that is what matters more to Satan than anything else. He does not want to be worshiped as Allah, Jesus, or HaShem any longer but, instead, as Yahowah. And that is the essence of the Book of Ezekiel – its most fraudulent and repeated theme.

Case in point, here the Lord is trying to prevent a final assault on Israel by Muslims, one last attempt to push Jews into the Sea. Should they prevail, he'd be relegated to being Allah, but should they fail, God's people would celebrate him as their savior and worship him as Yahowah.

Therefore, addressing Muslims in pursuit of Jews, the Lord proclaims...

Therefore (*la ken*), **Alive Me** (*chay 'any*), **proclaims** (*na'um*) **my Lord** (*'adony*), **This Is Not Him** (#^#!), **surely for blood** (*ky la dam*). **I will engage you** (*'asah 'atah*) **and blood will pursue you** (*wa dam radaph 'atah*) **because no blood** (*'im lo' dam*) **did you shun or dislike** (*sana'*). **And so, blood will pursue you** (*wa dam radaph 'atah*). (*Yachezq'el* / Ezekiel 35:6)

More than any other religious cult, Muslims have demonstrated a lust for blood. Conceived in envy to plunder the men they murdered, enslave their children, and rape their women, Islam's signature act is terror. The more carnage, the more they celebrate. It is so bad, Muhammad, himself, led 75 terrorist raids in the first decade of the Islamic Era, leaving a trail of blood and tears in his wake. Then, during the expansion of Islam in the century after his death, Islamic jihadists annihilated one-third of the world's population. The religion is a bloody killing machine.

There is yet another difference between Allah and the Lord of Babel. While both seek to demonize and dehumanize Jews, Islam's god wants to wipe "the People of the Book" off the face of the Earth so that he can torture them in Hell. Whereas the Lord of Babel is conflicted. He is enamored with the prospect of exterminating the Chosen People, but since he is pretending to be Yahowah, he is equally desperate for them to worship him. So, what is the Devil to do?

I will offer the gift of making (*wa nathan*) that which is associated with Mount Seir (*'eth har Se'yr* – Petra as the birthplace of Muhammad, the Quran, Allah, Islam, and the Ka'aba) to be depopulated and devastated (*la shamamah*), an astonishing and lifeless ruin (*wa shamamah*). Then I will cut off from it (*wa karat min huw'*) those who pass through intoxicated trying to possess and return (*'abar wa shuwb*). (*Yachezq'el* / Ezekiel 35:7)

And I will have filled (*wa male'*) its mountains (*'eth hary huw'*) with the pierced, defiled, and slain (*chalal huw'*). Your hills and your valleys (*giba'ah 'atah wa gay' 'atah*), and all of your ravines (*wa kol 'aphyq 'atah*), the pierced and slain of sword (*chalal chereb*) will fall (*naphal*) in them (*ba hem*). (*Yachezq'el* / Ezekiel 35:8)

An uninhabitable desolation (*shamamah*) **forevermore** (*'owlam*) **I will give to you** (*nathan 'atah*). **And your cities and shrines** (*'iyr 'atah*) **no one will inhabit** (*lo' yashab*). **And you will have come to know** (*wa yada'*) **that I am** (*ky 'any*) **This Is Not Him** (*#^#!*). (*Yachezq'el* / Ezekiel 35:9)

It is actually Yahowah who will be forestalling the flood of Muslims rushing into Israel during the Last Days in a final attempt to wipe out His people. And Satan knows this, having read it in Yasha'yah 17, so he's taking credit. In the end, the Lord needs to withdraw his support from the most satanic of religions if he is to prevail in his quest to rise above the Almighty.

Muslims have claimed Arabia and Israel as their own...

Because (*ya'an*) **you said** (*'amar*) **these two nations** (*'eth shanaym ha gowym*), **and these two lands** (*wa 'eth shanaym ha 'erets*), **they will be mine** (*la 'any hayah*) **and we will take possession of it** (*wa yarash hy'*) **because Yahowah** (*wa YaHoWaH*) **was there** (*sham hayah*). (*Yachezq'el* / Ezekiel 35:10)

The two nations coveted by Islamic terrorists are Jordan, which is where we find Petra, and Israel, which they call Palestine. They willingly die to claim them for their satanic cult.

The more we read, the more obvious it becomes that Seir represents Petra and, thus, the conception of Islam. In this chapter of Ezekiel, the Lord of Babel is announcing his war against what has heretofore been Satan's greatest achievement.

While there are many subplots in the Adversary's story, *ha Satan* is driven to be worshiped by men above and beyond Yahowah. He inspired Christianity, Judaism, and Islam as diversions while he bided his time for his final

assault on the Almighty. And so, now with Dowd out of the way, and Jews, Christians, and Muslims beleaguered and confused, there is but a single obstacle in his path: he must disown all association with the Adversary to be worshiped as Yahowah.

Therefore (*la ken*), **Alive Me** (*chay 'any*), **announces** (*na'um*) **my Lord** (*'adony*), **This Is Not Him** (*#^#!*), **I will act** (*wa 'asah*) **according to your animosity and resentment** (*'aph 'atah*) **and according to your envy and jealousy, as well as your enflamed passions** (*wa ka qina'ah 'atah*) **which you have expressed** (*'asher 'asah*) **out of your hatred and malice against them** (*min sina'ah 'atah ba hem*).

And so, I will become known (*wa yada'*) **among them** (*ba hem*) **when I judge you** (*ka 'asher shaphat 'atah*). (*Yachezq'el* / Ezekiel 35:11) **So, you will have come to realize** (*wa yada'*) **that I am** (*ky 'any*) **Yahowah** (*YaHoWaH*).

I have heard (*shama'*) **all of your dishonorable and demeaning disputes, your contempt and defamation** (*'eth kol na'atsah 'atah*) **which you have said** (*'asher 'amar*) **over the mountains of Israel** (*'al har Yisra'el*), **to boast** (*la 'amar*), **they will be devastated and destroyed, depopulated and deserted, horrified and awestruck** (*shamem*) **by us** (*la 'anachnuw*) – **given to us to devour** (*nathan la 'aklah*). (*Yachezq'el* / Ezekiel 35:12)

Based upon what is prophesied about Satan in *Yasha'yah* / Isaiah 14, we do not know if the Beast of Babel, who is clearly a fallen spiritual being, will assume human form during the Last Days. Therefore, all we can forthrightly conclude is that his parting influence on political, religious, and military leaders will be considerable and catastrophic. To the degree that he is successful, he will not only thwart the zeal of Muslims to annihilate Jews, he will take credit for having done so.

Although, prior to this point, it is the Lord of Babel who has been displaying his animosity and resentment against Yahowah and His people. Satan, like the Muslims he inspired and is now condemning, is jealous of God's affection for what he views as lesser lifeforms. Since he and they are driven by envy, Ezekiel and the Quran are testaments to the extent of the Adversary's malice.

This is yet another example of the Lord using others to reflect his nature, then judging them as he will be judged. In so doing, he is muddying the waters to confuse the faithful into believing that he is God rather than the Adversary. This ploy appears somewhat credible because Muslims have been similarly dishonorable in their defamation of Yahowah.

However, he's still Satan and cannot seem to get out of his own way. The Lord squandered the fledgling credibility he was trying to garner when he predicted that Muslims would be devouring Jews as if they were eating dates on Ramadan.

While it may have been gratifying early on as they were murdering Jewish men, raping their women, and enslaving their children, I suspect Hylel ben Shachar has grown weary of Muslims screaming *Allahu Akbar* | Allah is Greater (or more literally: "Allah is a Mouse"). Even though it was intended to taunt the Jews they were terrorizing by claiming that their god, Allah, was greater than the Jewish God, Yahowah, since Satan is now fixated on being Yahowah, it has become counter to his interests.

And you continually boast (*wa gadal*) over me ('*al* 'any) with your mouth (*ba peh* 'atem) and you have multiplied your prayers during worship and have voluminously shouted ('*athar*). I, myself, have heard ('*any shama*') your speeches, accounts, and promises about me ('*al* 'any dabarym). (*Yachezq'el* / Ezekiel 35:13)

The Lord of Islam is aware that Allah was modeled after him and that Muslims are mesmerized by his terrorizing and sadistic persona. And being mooned by them during their prayers for the past 14 centuries may have been somewhat satisfying. However, they are not Jews, the Quran is the dumbest book ever written, and Satan knows that Allah is no more God than a turnip. Since he wants to be known as the real God, he needs to silence Muslims – and that will take some doing. Never has a religious sect been more *gadal* in their *‘athar*. But up until this moment, we did not know that all the fuss was beginning to annoy Satan.

Thus said my Lord (*koh ‘amar ‘adony*), **This Is Not Him** (*#^#!*), **accordingly** (*ka*), **the entire Earth and the Land** (*kol ha ‘erets*) **will rejoice and be glad** (*samach*) **when I act to devastate and eliminate you** (*shamamah ‘asah la ‘atah*). (*Yachezq ‘el* / Ezekiel 35:14)

Considering the blight they have been on the world, the terror they have inflicted, the way they have abused women, and the depressing effect they have had on human enlightenment, most will be delighted to see them go. Although, no doubt Muslims won’t be celebrating, nor Progressives who are quizzically supportive of misogynists, slave traders, terrorists, and pedophiles. But alas, Satan is a fangless serpent. It will take the real God to rid the world of this deadly plague.

Just as you rejoiced (*ka simchah ‘atah*) **over taking possession** (*nachalah*) **of the House of Israel** (*beyth Israel*) **on account of it being devastated, abandoned, and destroyed** (*‘al ‘asher shamem*), **so I will deal with you** (*ken ‘asah la ‘atah*). **You will be desolated and uninhabited** (*shamamah hayah*), **Mount Seir** (*har Se ‘yr*) **and all of Edom** (*wa kol ‘Edowm* – and everything man makes red, the ancient kingdom surrounding Petra) – **all of it** (*kol hy*’).

Then you will have known (*wa yada'*) **that I am** (*ky*
'any) **This Is Not Him** (#^#!). (*Yachezq'el* / Ezekiel
35:15)

Yasha'yah | Isaiah speaks of the events which usher in the final invasion of Muslims into Israel. And while they will initially overwhelm Jewish defenses, and act like savages, Yahowah will intervene to stop them and save His people. Israel will be bludgeoned but not destroyed – all of which will transpire with purpose. It is going to take a lot to get His people's attention such that they return to Him before it is too late.

Islam has been good for Satan. Even he must be surprised that a god modeled after himself, promoted by a pedophile and rapist, an illiterate mass-murdering terrorist, through the dumbest book ever written, would have become so wildly popular. As a result, countless millions willingly die killing for him. So, to an extent, Islam proves his point – most people are so stupid, they will believe anything.

This chapter has been as revealing as it has been surprising. Recognizing that he prevailed in convincing billions of sufficiently ignorant and irrational people to believe that Allah is God, Satan is emboldened. The success of Islam gives Satan confidence that he will prevail in convincing his target audience that he is Yahowah.

However, since Muslims are not his prey, since they will never accept that Allah is Yahowah, it will be goodbye and good riddance to them. They had had a good run, but the most satanic of religions will soon be over.

And yet, Islam isn't the last, or most formidable, obstacle which must be removed for Satan to prevail in his crusade to rise above Yahowah.



Still barking at inanimate objects, the Lord continues to *babel* while pretending that he is God. The subjects of his wrath are mountains again, but this time they are in Israel, and they represent a different foe.

As we discovered in Yasha'yah, Satan wants to rise above the Almighty, so anything and everything big and tall is somehow seen as competition. And I suppose that makes some sense, especially for the time, because the mountains were seen as shrines to the gods, and in ancient warfare, the victor usually held the high ground.

And you, child of mortal man (wa 'atah ben 'adam), it is imperative that you act like a prophet (naba') to the mountains of Israel ('el har Yisra'el), and have said (wa 'amar), mountains (har) of Israel (Yisra'el) you must listen to (shama') the word (dabar) of This Is Not Him (#^#!). (Yachezq'el / Ezekiel 36:1)

The Yisra'elites were long gone, but the mountains were still there. So, at least, he had an audience. And while that's an improvement, what do you suspect the Beast of Babel thinks they have done to offend him to the extent it is now imperative for the hills to be scolded? Curiously, we are provided an answer: apparently, the mountains have been trash-talking...

Here and now, thus said (koh 'amar) my Lord ('adony), This Is Not Him (#^#!), because you have said (ya'an 'amar), Aha, the Adversary is over you (ha 'oyeb 'al 'atem he'ach)!

As a result of *Sha'awl's* | Paul's second letter to Thessalonica (2nd Thessalonians 2:3-8), Christians believe that Satan will make a final appearance in Israel as the Antichrist during the Last Days. And since that is not how the Adversary wants to be perceived, Christians must now be silenced.

Otherwise, if rocks were thoughtful and if dirt could talk, this would have been insightful. But since they cannot, I appreciate the Lord acknowledging that these alleged conversations were simply rhetorical devices. They have all been falsely projected to make otherwise innocent people – or mountains – seem complicit in their demise.

And also (wa), the most eternally elevated place (bamah 'owlam – the eternally elevated places) has become possessed (la mowrashah hayah) according to us (la 'anachnuw). (Yachezq'el / Ezekiel 36:2)

With the Beast of Babel once again lashing out at a metaphor representing his most recent foe as a result of a fabricated conversation, it is incumbent upon us to ascertain the nature of this irritant. And having moved north from the birthplace of Islam into Israel, it will be either Judaism or Christianity, both of which were conceived here.

Therefore (la ken), you must prophesy (naba') and say (wa 'amar), thus says (koh 'amar) my Lord ('adony), This Is Not Him (#^#!), because in because (ya'an ba ya'an) devastated and desolate (shamem), hounded and chased after (wa sha'aph) against you from all sides ('eth 'atem min sabyb) to become for you (la hayah 'atem) possessed by the rest (mowrashah la sha'eryth) of the gentiles (ha gowym). And you lift up (wa 'alah) on high your lips ('al saphah), tongue (lashown), and slander (wa dibah) people ('am). (Yachezq'el / Ezekiel 36:3)

To his credit, the visual image of mountains having lips and a tongue is creative, explaining how the earthen formations were slandering people. And now, in our search for answers, we have our first clues. Satan is frustrated that gentiles are claiming Israel as their own. And he seems irritated that they are hounding and slandering Jews from all around. And while this could still apply to Muslims, it

is an even better fit for Christians because of their continual slander of Jews.

Should this be the case, the rationale would be somewhat similar. Just as he would with Muhammad centuries later, Satan manipulated *Sha'awl* | Paul as adroitly as he is playing *Yachezq'el* | Ezekiel. And as a result, Yahowah, His Towrah, Beryth, Miqra'ey, and Mashyach were annulled and replaced, creating the most impenetrable stumbling block to knowing God and entering Heaven the world would ever know. And while Christianity, Judaism, Islam, and the various forms of Liberalism represent Satan's greatest achievements, claiming billions of souls, should you think that he is going to fly a "Mission Accomplished" banner on the SS Lowytan, you haven't been paying attention.

Jesus Christ, G-d, and Allah have been effective diversions. More importantly, they have taken mankind's attention away from Yahowah to the point where He and His testimony are scarcely known. This was a vital aspect of Satan's overall strategy because, if Yahowah and His word are known, then Satan is the Adversary and his desire to be worshiped as God becomes unobtainable. But in the end, after they have served their purpose, at a time when anyone with half a brain knows that Judaism, Christianity, Islam, and Progressive Liberalism are irrational, the Earth will be ripe for the rise of Hylel ben Shachar as Yahowah – as the Lord God of the universe.

After having used the faithful, the Adversary will discard them with prejudice – viewing them as insolent and stupid – even slanderous. Jesus isn't Yahowah, nor is G-d, Allah, or Mother Earth. And even Satan, especially Satan, knows it.

So, while the mindless redundancy, stunted vocabulary, and lack of literacy are irritating, there is a method to the babel...

Therefore (*la ken*), **mountains of Israel** (*har Yisra'el*) **you must hear** (*shama'*) **the word of My Lord** (*dabar 'adony*), **This Is Not Him** (#^#!). **Thus said** (*koh 'amar*) **My Lord** (*dabar 'adony*), **This Is Not Him** (#^#!), **to the mountains** (*'el har*) **and to the hills** (*wa la ha giba'ah*), **to the ravines** (*la ha 'aphyq*) **and to the valleys** (*wa la ha gay'*), **even to the ruins and rubble** (*wa ha charbah*), **the desolate and devastated** (*ha shamem*), **and to the cities** (*wa la ha 'iyr*) **of the abandoned** (*ha 'azab*) **which were** (*'asher hayah*) **for plunder** (*la baz*) **and for scorn and ridicule** (*wa la la 'ag*) **to the rest** (*la sha'eryth*) **of the gentiles** (*ha gowym*) **from all around** (*sabyb*). (*Yachezq'el* / Ezekiel 36:4)

As Yahowah had predicted through His actual prophets, after Babylon, then Greece and Rome would ravage and plunder Judea. Out of the rubble, Christianity – the most invasive of weeds – would take root and grow. Yahowah would call its author, *Sha'uwl* | Paul, the Plague of Death. Able to read better than he writes, Satan would have known what was coming and how it would play into his manipulative hands.

And let's be clear, one religion, more than any other, began life fixated on the notion of gentiles replacing Jews. Its founder vociferously claimed that his god had appointed him as the apostle to the gentiles, whom he often called Greeks. And nothing comes close to the degree of ridicule riddling the Christian New Testament.

And while the rise and fall of Christianity has been a great victory for the Devil, there was still a bigger prize. In the mother of all cravings, he must claim Israel and Jews as his own.

Therefore (*la ken*), **thus said** (*koh 'amar*) **My Lord** (*dabar 'adony*), **This Is Not Him** (#^#!), **if not in fire of my jealousy** (*'im lo' ba 'esh qin'ah 'any*), **I had spoken** (*dabar*) **over the rest** (*'al sha'eryth*) **of the gentile nations**

(*ha gowym*) **and over** (*wa 'al*) **Edom** (*'edowm*), **all who had given** (*kol 'asher nathan*) **my land** (*'eth 'erets 'any*) **to themselves to possess** (*la hem la mowrashah*) **with every revelry** (*ba simchah kol*) **of heart** (*lebab*) **with malice** (*ba sha'at*) **of soul** (*nepesh*) **with regard to** (*lama'an*) **her pastureland** (*migrash hy'*) **for plunder** (*la baz*). (*Yachezq'el* / Ezekiel 36:5)

The Roman and Greek churches would not only claim the land, promises, and pastures of Israel, in a joyous orgy of malice, they would replace the acknowledged Shepherd, Messiah, King, and Son of God, even Israel, with a caricature of their own design.

Therefore (*la ken*), **it is imperative that you act like a prophet** (*naba'*) **over the ground of Israel** (*'al 'adamah Yisra'el*) **and have said** (*wa 'amar*) **to the mountains** (*la ha har*) **and to the hills** (*wa la ha giba'ah*), **to the ravines** (*la ha 'aphyq*) **and to the valleys** (*wa la ha gay'*), **thus said** (*koh 'amar*) **My Lord** (*dabar 'adony*), **This Is Not Him** (*#^#*!), **behold** (*hineh*), **my envy and jealousy** (*qin'ah 'any*) **and in my venomous and toxic wrath** (*wa ba chemah 'any*), **I have spoken** (*dabar*) **because of** (*ya'an*) **the insulting impropriety and lowly status, the disgrace and shame** (*kalimah*) **of the gentiles** (*gowym*) **you had lifted up and endured** (*nasa'*). (*Yachezq'el* / Ezekiel 36:6)

From high to low and in between, when it comes to Israel, Satan is jealous. To be seen as Yahowah, he must claim Yahuwdym and Yahuwdah as his own. Therefore, the Lord of Babel recognizes that Christian Replacement Theology has become an impediment which must be challenged and removed. Israel isn't Rome's or its church's; it must be his if he is to replace Yahowah.

In his envy, Satan inspired Christianity to deflect attention away from Yahowah, His Towrah and Prophets, and now he must destroy it because he has no interest in being Jesus Christ. Jesus is not Yahowah, and *ha*

Mashyach is a man, not God. So Twistians are in for a rude awakening. Not only was their god inspired by Satan, the Lord does not want to be their god anymore. The gentile church will have lost its status, with grace devolving into disgrace.

Clearly, Satan's vocabulary is impoverished, so we have to be careful and not make too much of anything he says. However, to the degree *nasa* ' | you had lifted up and endured was correctly chosen, it is indicative of the cause and consequence of Christianity. It was conceived by a rabbi and then endured because other rabbis were not only clueless as to how to confront the hearsay, their response doomed Jews to being demonized while they lived estranged from Yahowah. So, is it possible at long last that the Lord of Babel is being cogent? As we approach his long-awaited rise, is he becoming what he once was – clever and crafty?

Therefore (*la ken*), **thus said** (*koh 'amar*) **My Lord** (*dabar 'adony*), **This Is Not Him** (#^#!), **I, myself, lift up my hand, exalting my influence** ('*any nasa*' '*eth yad 'any*') **on the condition of there not being any gentiles** ('*im lo*' *ha gowym*) **in relation to you** ('*asher la 'atem*').

From all around them (*min sabyb hem*), **they lift us and endure** (*nasa*') **their shameful disgrace, inappropriate status, and humiliating claims** (*kalimah hem*). (*Yachezq'el* / Ezekiel 36:7)

The basis of Christianity is Replacement Theology: the Lord Jesus Christ usurps Dowd's titles to replace Yahowah, gentiles replace Jews, the church replaces Israel, and the New Testament is substituted for the Towrah as faith replaces knowing. One lie is piled on top of another until the truth is hidden and lies are all the people see. And all the while, Christians demean and dehumanize Jews – inappropriately denigrating their status.

Even though the Lord has been exceedingly successful in hiding Yahowah's identity from believers, making it possible for Satan to claim that he is Yahowah without everyone dying of laughter, fooling fools is no longer entertaining. To achieve his ambition, as conveyed through Yasha'yah, Hylel ben Shachar must disavow the three religions he inspired – Christianity, Judaism, and Islam – because they have all written Yahowah out of their scriptures and lives.

What is the point in claiming to be Yahowah if no one knows who He is? And where's the satisfaction in hoodwinking morons dumb enough to believe that Jesus, Adony, or Allah are God, even that there is no god, into believing that he is Yahowah?

For Satan to prevail, it has to be with Jews in Israel and distinct from Christianity, Islam, and, yes, Judaism. This is the second step toward fulfilling that objective. And it, therefore, leads to the third...

So, you (wa 'atem) mountains of Israel (har Yisra'el), the Branch for you all ('anaph 'atem), you will provide as a gift (nathan).

Then your offspring, that which you produce (wa pary 'atem), you will lift up (nasa') for my people (la 'am 'any), Israel (Yisra'el), for assuredly (ky), they will approach and draw near, presenting and offering themselves (qarab) to be pursued and included in the harvest (bow'). (Yachezq'el / Ezekiel 36:8)

Turning to Yasha'yah 14 for clarity, we find that the Lord of Babel is the rejected Branch which strove to rule upon the Mount of the Mow'ed in Yaruwshalaim. So, this is another confession by way of projection.

For indeed, if you look up to and behold my presence, I will move in your direction (ky hineh 'any 'el

'atem), and I will turn to and appear before you (wa paneh 'el 'atem).

You will all serve, even worship (wa 'abad), what you have sown (wa zara '). (*Yachezq'el* / Ezekiel 36:9)

We have just witnessed the past 2,000 years pass before our eyes with the inception and demise of Islam, Christianity, and Judaism. Satan has been playing the long game, biding his time, making God so unrecognizable that he will succeed in convincing more Jews that he is Yahowah than *Yada Yahowah* will convince that he is not.

This is the Adversary's playbook. It has been available for 2,500 years, hiding in plain sight, open and available right before the most gullible audience. And in all of that time, no one has figured it out, exposed his scheme, or tried to hold him accountable. Even now, in 2024, less than a decade before Yahowah's return with Dowd, there are likely fewer than a handful of Jews in Israel who know Yahowah and could distinguish Him from the Adversary.

As irritating and crude as this journey has been up to this point, by having endured the gauntlet, we have reached the intended destination. Six thousand years after he fooled 'Adam and Chawah in the Garden, the Serpent will mislead millions of Jews in Israel into believing that he is Yahowah. And this is how he intends to achieve this infamous goal.

Should his assessment be accurate, and it rings true, we ought not to be saddened by this outcome or disappointed. He can have the Haredim and the Progressives. Our mission has never been to amass the most Jews on Yahowah's behalf but simply the best Yahuwdym. And if you want to know what defines best, go to the bookshelf at YadaYah.com and read about Dowd in *Coming Home*.

Yes, we are both competing for Jewish souls. And, actually, we will both prevail. To Satan, his own, and to Yah, His own.

I feel inspired, even exhilarated and rewarded, for having been trusted with the opportunity to figure this out and share it with God's people. And for those of you who benefit from this analysis, I look forward to sharing eternity with you.

The Adversary is verbose, but so am I, as was Dowd, and is Yahowah. So, he will continue to press his case and gloat, and we will follow along, but rest assured, the gig is over. Six thousand years have led to this. The sides are known. The choice is yours.

I have revealed the truth by exposing the original intent of Ezekiel. And I have done so in the name of the people and God I serve. But since it is not in Satan's nature to do either, the following is not true. Neither Yahowah nor Satan will prevail with the entire household of Israel. So, while Shachar will gather more souls than Yahowah, the majority of Yisra'elites will continue to choose neither.

And so, I will increase and thrive, becoming great (*wa rabah*) over you, people (*'al 'atem 'adam*), over the entire House of Yisra'el (*kol beyth Yisra'el*) – all of it (*kol huw'*)!

The cities (*ha 'iyir*) and the desolate and depopulated ruins (*ha charbah*) will be rebuilt (*banah*). (*Yachezq'el* / Ezekiel 36:10)

Based upon the stunted intelligence of the Haredim and Progressives in Israel, Satan will enjoy a bountiful harvest of spoiled souls. However, he will not prevail over all of them because *Yowm Kipurym* | the Day of Reconciliations will occur as promised upon Yahowah's return. And while there will be many, so long as there is

one Yisra'elite and one Yahuwd there to greet my Father, Yahowah will achieve His intent.

If you recall, the last time we turned to *Yirma'yah* | Jeremiah, Yahowah said...

“Rebellious children, who have turned away (*benym showbab*), you should choose of your own volition to return (*shuwb*),’ prophetically announces (*na’um*) Yahowah (*YaHoWaH*), ‘because I am marrying you to be with you (*ky ‘anoky ba’althy ba ‘atem*). And so, I will grasp hold (*laqach*) of one of you (*‘eth ‘atem ‘echad*) from a city (*min ‘iyr*) and two (*shanaym*) from the people of a related family line as the nation is scraped bare (*mishphachah*). Then I will bring you at that moment (*wa bow’ ‘eth ‘atem*) to *Tsyown* | to the Signs Posted Along the Way (*Tsyown*). (*Yirma'yah* / Jeremiah 3:14)

I will offer to give to you, providing as a gift for you (*nathan la ‘atem*), shepherds (*ra’ahym*) similar to My thinking and inclinations, reflecting My attitude and aptitude (*ka leb ‘any*). And they will be shepherding with you (*wa ra’ah ‘eth ‘atem*) with knowledge, the ability to learn by processing information (*de’ah*), and by understanding, with teaching based upon the insights derived by paying attention (*wa sakal*).” (*Yirma'yah* / Jeremiah 3:15)

While one is likely 1,000, and two may be 2,000, with other places bringing the total to 7,000, should there be only three, that is one more than were in the Garden. And in combination with the gowym who have engaged in the Covenant, Yahowah will be pleased with the result.

Satan, however, needs a clean sweep to forestall the fulfillment of Kipurym. And that is not going to happen.

And so, I will increase and thrive, becoming great (*wa rabah*) over you, man and beast (*‘al ‘atem ‘adam wa*

bahemah). **And then they will increase and become great** (*wa rabah*), **even fruitful** (*wa parah*).

I will cause you to live and remain (*wa yashab 'eth 'atem*) **like you were formerly in the past** (*ka qadmah 'atem*), **and I will do it better** (*wa towb*) **than the prior time in the beginning** (*min ri'shah*) **for you all** (*'atem*).

Then you will have come to know (*wa yada'*) **that I am** (*ky 'any*) **This Is Not Him** (*#^#!*). (*Yachezq'el / Ezekiel 36:11*)

Satan is not great and never will be. He has been cut down (Isaiah 14:12), and he is about to be diminished for good (Isaiah 14:15). He has made many infamous (Isaiah 14:16), but none worthy (Isaiah 14:20). His temporal riches lead to eternal deprivation.

There were no good times, not for Yisra'el. Even during its brief union under Dowd and Shalomoh, there were divisions and infighting, foreign foes and civil wars. 'Abraham and Ya'aqob were conflicted souls. The centuries in Mitsraym were miserable. The *Yatsa'* | Exodus was only marginally better, with the worst of Yisra'el on display. And after *Shalomoh* | Solomon, there was no Yisra'el, and Yahuwdah was an abomination. The religious attitude led to one subjugation after another, all the way to the Holocaust. There is no going back to better times for Yisra'el.

The best we can hope for is what Yahowah is offering – turning the clock back to a time 2,000 years before 'Abraham – and a return to the *Gan 'Eden*. But here's the rub: there will be no religion or politics, no atheists or agnostics, no Progressives or Communists, no Conspiratorialists or anyone who would rather believe than know.

The Garden we are entering can only be improved by the quality of the people. It's just that there will not be very many of them.

There is only so much saccharin the Devil can dish out without getting all hypoglycemic. Having formerly promised to kill Jews 25 different ways, he's either itching for a 26th, or he's read Yasha'yah 14:20 and knows that his influence is going to be deadly for Yahuwdym before life improves...

So, I will let mankind walk all over (*wa halak 'al 'atem 'adam*) **my people** (*'am 'any*), **Yisra'el** | **Individuals who Struggle and Contend with God** (*Yisra'el*).

And they will dispossess you such that you become destitute (*wa yarash 'atah*). **And you will be for them** (*wa hayah la hem*) **for an inheritance and as property, even as an incurable disease** (*la nachalah*).

Then you will no longer find the means to (*wa lo' yashap 'owd*) **bereave them of children** (*la shakal hem*). (*Yachezq'el* / Ezekiel 36:12)

This is another example of misappropriating something from the prophets and then twisting it to the point it is more inaccurate than truthful. But I suppose it was necessary. Between Dowd's last departure and upcoming return, life has been and will continue to be rough for Jews. Estranged from Yahowah, gentiles have had their way with them.

Having read about this and realizing it is going to occur, the Lord is claiming credit for Israeli subjugation. It is actually clever because Jews have integrated this peculiar notion of self-loathing into Judaism. After 3,000 years of upheavals, the religious have upended reality to suggest that the worse they are treated the more their god must love them. Their rationale, if we can call it that, is that

the testing gives the religious the opportunity to prove their resilience and righteousness.

However, what began as conniving, quickly deteriorated into malignant. Gentiles will never dispossess Yisra'el or Yahuwdah. The Land has not been and never will be their inheritance. The Lord is not at liberty to give what is not his to those who are not Yahowah's.

There is a myth among the conspiratorial that Jews are plotting to eliminate gentiles – even with all evidence to the contrary. Nonetheless, these conspiratorial ignoramuses believe that Jews have come up with ways, some claim through vaccines, to deprive gentiles of children. And now, we know where they came up with this stupid idea.

So now, it's time for another imaginary conversation to reveal the source of yet another conspiracy...

Thus said (*koh 'amar*) My Lord (*dabar 'adony*), This Is Not Him (#^#!), because they say to you (*ya'an 'amar la 'atem*), you eat people (*'akal 'adam*), and you bereave the gentile (*'ath wa shakol*) by your existence (*'ath hayah*). (*Yachezq'el* / Ezekiel 36:13)

Therefore (*la ken*), people (*'adam*), you will no longer eat (*lo' 'akal 'owd*), and the gentile (*wa gowy*) you will no longer bereave, weaken, or overthrow (*'ath lo' kashal 'owd*), prophetically announces (*na'um*) My Lord (*dabar 'adony*), This Is Not Him (#^#!). (*Yachezq'el* / Ezekiel 36:14)

By placing this trash in the midst of their Bible, religious Jews loaded the gun which has been used to shoot them. The conspiracy theory it inspired is that Jews secretly capture gentile babies, drink their blood, and then eat them while worshiping the Devil. The purpose, according to the theory, is because Jews clandestinely plan to weaken and overthrow Christians – just as they schemed against and

killed the mythical Jesus. The fact that it is untrue, indeed preposterous, has done nothing to thwart its ghoulish appeal.

The best way to describe the juxtaposition of what we have just read with what follows is schizophrenia. After providing the fodder to fuel anti-Semitic conspiracies, the Lord of Babel offers to protect those he has made vulnerable. The effects of such trauma-bonding are explained by the Stockholm Syndrome.

So, then I will not allow you to hear (*wa lo' shama' 'el 'ath*) **any longer** (*'owd*) **the shameful and immoral retort and mocking insults** (*kalimah*) **of the gentiles** (*ha gowym*). **Then** (*wa*), **the contempt and degradation** (*cherphah*) **of the people** (*'am*) **will no longer be accepted or tolerated** (*lo' nasa' 'owd*).

And the gentile (*wa gowy*), **you will no longer cause to stumble or be overthrown** (*'ath lo' kashal 'owd*), **prophetically announces** (*na'um*) **My Lord** (*dabar 'adony*), **This Is Not Him** (*#^#*!). (*Yachezq'el* / Ezekiel 36:15)

I am glad we got that cleared up. And here I had thought that the Egyptians enslaved the Hebrews, that the Assyrians devastated Israel, and that the Babylonians reduced Judea to rubble. History must have it all wrong. According to this *babel*, Jews invaded Greece and Rome and sent both into Diaspora as exiles. God's people then invaded Arabia rather than Muslims conquering Judea. According to this theory, the Inquisition and the Holocaust were also evidence of Jews running amuck and torturing and then exterminating European Christians. But I suppose Satan needs his people to picture the world upside down and in reverse for them to accept him as God.

Satan must think that the best way to relate to a Jew, to draw them into his company, is to demean them. And perhaps, that is why Jewish parents teach their children that

self-loathing is the fourth food group routinely served in an Israeli home.

And it is the word (*wa hayah dabar*) **of This Is Not Him** (#^#!) **to me to say** (*'el 'any la 'amar*), (*Yachezq'el* / Ezekiel 36:16) **son of person** (*ben 'adam*), **House of Israel** (*beyth Yisra'el*) **inhabited and dwelt** (*yashab*) **upon their dirt** (*'al 'adamah hem*), **but they defiled it** (*wa tame' 'eth hy*) **with their ways and their deeds** (*ba derek hem wa ba 'alylah hem*) – **similar to** (*ka*) **the impurity of menstruation** (*tuma'ah ha nidah*) **were their ways** (*hayah derek hem*) **before my presence** (*la paneh 'any*). (*Yachezq'el* / Ezekiel 36:17)

That is a lovely thought. The Lord is such an inspired orator.

So, I poured out (*wa shaphak*) **my serpentine rage and snake venom** (*chemah 'any*) **upon them over the blood** (*'al hem 'al ha dam*) **which they poured out** (*'asher shaphak*) **over the Earth** (*'al ha 'erets*). **And with their idols** (*wa ba giluwlym hem*), **they defiled it** (*tame' hy*). (*Yachezq'el* / Ezekiel 36:18)

Ever in character, the Lowytan is envenomating God's people, which I suspect we can label as the 27th way to kill a Jew. Either that, or he wants them incapacitated and paralyzed for his big reveal.

To the bitter end, he remains the Lord of Conspiracy by claiming the Jews have been ruthless in their conquest of nations. Well, it is either that, or they are spotting the Earth through their menstruation. But then again, since the ones doing the defiling and bloodletting are men, that doesn't sound complimentary.

Previously, I had said that this chapter was written to woo Jews into accepting Satan as their Savior – indeed, as if he were Yahowah. So perhaps, you are wondering why he has done an about-face and is badgering and

beleaguering his captive audience. And for that, I'd remind you of Jewish history, of their continual trauma-bonding, and of how the Stockholm Syndrome works. The Lord is playing right into their hands.

So, I dispersed and scattered them (*wa puwts hem*) **among the gentiles** (*ba ha gowym*) **and they were spread out** (*wa zarah*) **in the Earth** (*ba ha 'erets*). **Similar to their ways** (*ka derek hem*) **and like their deeds** (*wa ka 'alylah hem*), **I judged them** (*shaphat hem*). (*Yachezq'el* / Ezekiel 36:19)

To seek acclaim for gathering them to him, he must also take credit for their dispersal. To save them, he must be their judge.

Whichever way, his prognostication is too late or too early. The Yisra'elites were lost to history 15 decades previous to the Lord's rant. And the Yahuwdym were not scattered in Babylon but, instead, assembled in a single place for a short while. The Diaspora would not occur for another 6 to 7 centuries. Moreover, God isn't corrupt, so He did not judge them in a religious manner.

This next statement is so inaccurate, it is the antithesis of what occurred. In fact, had this occurred, Judaism, Christianity, and Islam would not exist today. And yet, the lie was needed to set up an even bigger one.

They came to the gentiles (*wa bow' 'el ha gowym*), **wherever or whenever they had come there** (*'asher bow' sham*), **and they continually profaned, making common** (*wa chahal* – they used so routinely, they defiled and dishonored (piel imperfect)), **my holy name** (*'eth shem qodesh* 'any – the literal meaning, my set-apart, special, and unique name, does not work in this context) **in saying of them** (*ba 'amar la hem*), **These or those are people of Yahowah** (*'am YaHoWaH 'eleh*), **and from His land** (*wa min 'erets huw'*), **they had been withdrawn as in an exodus** (*yatsa* '). (*Yachezq'el* / Ezekiel 36:20)

But I showed pity, demonstrating mercy in a dangerous situation, to spare and show compassion (*wa chamal*) over my holy name (*‘al shem qodesh ‘any*) which (*‘asher*) the House of Israel (*beyth Yisra’el*) had profaned, making it common (*chalal huw’* – they had used so routinely, they defiled and dishonored it (piel imperfect)) among the gentiles (*ba ha gowym*) which they had come there (*‘asher bow’ sham*). (*Yachezq’el* / Ezekiel 36:21)

First, let’s recognize that it was the Romans who became Christians who hauled Jews out of Judea into Europe. And that is where this would have occurred.

However, had they said Yahowah, had they written it, almost everyone would be aware that the name of the God who created the universe, conceived life, authored the Towrah, inspired the Prophets, formed the Covenant with Yisra’el, and liberated His people is Yahowah. Since almost no one knows Yahowah’s name, since most believe that God’s name is God, the Lord, Jesus, Christ, Allah, Jehovah, or that it cannot be pronounced and it does not matter, neither the House of Yisra’el nor Yahuwdah spoke it or wrote it.

Yahowah’s name was seldom mispronounced or perverted. It is the antithesis of commonly known.

Jews have said and have written a great many things over the past 2,500 years, but “These are people of Yahowah” has never been one of them. This alleged conversation is not only imaginary, it reveals that the Lord is either ignorant or lying. It would have been impossible to have popularized religions derived from the Torah and Prophets in which the gods were named “Jesus” or “Allah” had Yahowah’s name been retained by the religious Jews who removed it.

This said, the reason for directing everyone's attention to Yahowah's name is because it is the thing the Serpent most covets. It is the Holy of Holies he seeks.

Continuing to critique the statement, there are problems with the terminology. *Yatsa'* is the Hebrew word underlying the Greek title, "Exodus." Exiled Jews of the Diaspora did not speak of an Exodus into Roman Europe. The House of Israel was not part of this equation and should not have been named. It was only *Yahuwdym* | Jews who were dispersed by the Romans causing the Diaspora.

While *godesh* means set-apart, unique, special, and uncommon, these definitions are incongruent with *chalal* | to make ordinary in this condemnation. Therefore, I used the religious implication in the translation.

The notion that Yahowah *chamal* | showed pity for His name is ludicrous. Yahowah's proper designation was unused and, therefore, was not in a dangerous situation requiring compassion to be spared.

However, if we were to view this from the Lord of Babel's perspective, we can understand what he is trying to achieve. Since he is seeking to convince God's people that he is Yahowah, he needs to blame them for having not accepted his claim up to this point. So, according to the Adversary, Israel is to blame for Jews failing to accept the absurd notion that Satan is Yahowah. And now, he says, is the optimum time to rectify that situation.

As a friendly reminder, it would have been impossible for the Lord to have had Ezekiel address the House of Israel which was long lost. And, therefore, they were not guilty of the crime of which they are being accused. And while truth is irrelevant to Satan, it matters to us. When lies are repeated and unchallenged, they gain acceptance. Such is the reason Judaism, Christianity, and Islam exist and remain popular. After a while, people become so indoctrinated, they stop questioning and start believing that

the most popular and repeated positions must be right, even when they are typically wrong. Such is also the failure of democracy. Even a hundred million or a billion wrongs do not make a right.

Therefore (*la ken*), **you must say** (*'amar*) **to the House of Israel** (*la beyth Yisra'el*), **thus said** (*koh 'amar*) **my Lord** (*'adony*), **This Is Not Him** (*#^^#!*), **not for your sake** (*lo' lama'an 'atem*), **for me I will act** (*'any 'asah*), **House of Israel** (*beyth Yisra'el*), **only for the exception of my holy name** (*ky 'im la shem qodesh 'any*) **which you have profaned by making ordinary and commonplace** (*'asher chahal*) **among the gentiles** (*ba ha gowym*) **which you had come there** (*'asher bow' sham*). (*Yachezq'el / Ezekiel 36:22*)

So, I will have made sacred and consecrated (*wa qadash*) **my name** (*'eth shem 'any*) **of the great** (*ha gadawl* – of the large in number, intensity, and importance) **of being defiled by common use** (*ha chahal*) **among the gentiles** (*ba ha gowym*) **which you had profaned by making commonplace** (*'asher chahal*) **in and amongst them** (*ba tawek hem*).

Then the gentiles (*wa ha gowym*) **will have known** (*yada'*) **that I am** (*ky 'any*) **Yahowah** (*Yahowah*), **prophetically declares** (*na'um*) **my Lord** (*'adony*), **This Is Not Him** (*#^^#!*), **in making sacred and consecrated** (*ba qadash*) **myself** (*'any*) **with you** (*ba 'atem*) **to their eyes** (*la 'ayn hem*). (*Yachezq'el / Ezekiel 36:23*)

While this is not Yahowah speaking, if it were, He would be justified in wanting to uphold the value of His name. However, this would not be at odds with reconciling His relationship with Yisra'el and Yahuwdah. So, it will be for the sake of both God and man that Yahowah will act, but not to the exclusion of either.

And as stated previously, while Yisra'el was nowhere to be found, Yahuwdym did just the opposite and hid

Yahowah's name, removing it from His Towrah and Prophets.

Yahowah's name cannot be made great because it is great. It has never ceased to be great. The failure of Jews to say it or to write it only served to make Him and it less known – and them not-so-great.

Yahowah is returning on Yowm Kipurym in year 6000 Yah with Dowd to reconcile His relationship with Yisra'el and Yahuwdah. Those who survive to greet Him on this day will all know and love Yahowah. And while there will be gentile Covenant members alongside, celebrating Yahowah's return and reconciliation with His people, God has never sought to impress gentiles.

Satan's agenda is quite different, however. He is dreading Yowm Kipurym because it is game over for him. And his only way to forestall the inevitable is to convince every Yisra'elite that he is Yahowah. The name is all that matters – nothing else. He simply wants the gentiles to be his witnesses. And they have been, especially considering Christianity's and Islam's reverence for Ezekiel's visions of the Lord, his desire to demonize Jews, and their affinity for the Magog War and New Jerusalem.

So now, after claiming ownership of Yahowah's name, Satan is back to pretending to be God. Having read the prophets, he is aware of what will occur.

I will take, grasping hold of (*wa laqach*) you from the gentiles (*'eth 'atem min ha gowym*) and I will assemble you (*wa qabats 'eth 'atem*) from all of the lands (*min kol 'erets*) and bring you (*wa bow' 'eth 'atem*) to your ground (*'el 'adamah 'atem*). (*Yachezq'el* / Ezekiel 36:24)

In actuality, Yahowah is calling His people home. He is not grabbing hold of them and taking them anywhere they have not chosen to go. But what does Satan know of

freewill? It is hard for him to speak apart from the parameters he understands.

The means to reconciliation is not via baptism, although Christians must be thrilled by the nod to their preferred ritual...

I will sprinkle, lightly tossing some drops from the fingertips (*wa qaraq*), **clean water** (*maym tahowr*) **on you** (*'al 'atem*) **and you will be clean** (*wa tahar*) **from all your uncleanness** (*min kol tuma'ah 'atah*), **and from all of your idols** (*min kol giluwlym 'atem*), **I will make you clean** (*taher 'eth 'atem*). (*Yachezq'el* / Ezekiel 36:25)

That is not the way redemption or reconciliation from being religious works – not even close. The water will accomplish nothing other than to get the person wet. And since Satan knows it, that is the point. He has a single goal – for Jews to acknowledge that he is Yahowah. After that, they can all die. However, he has affirmed that his current foe is Roman Catholicism because baptism is essential to the religion as it allegedly purges a soul of sins committed before they were born.

Yahowah articulated and will continue to fulfill the seven Mow'ed Miqra'ey in conjunction with His Son, Dowd. Their intent is to make us immortal and perfect us so that our Father can adopt and enrich us, allowing us to come home. The last stop along that path prior to returning to Eden is *Kipurym* | Reconciliations. Then, there is a very specific process Yahowah will use when having Dowd anoint the Mercy Seat of the Ark of the Covenant to enable this reunion. There is no mention of water anywhere along the way. This is a Christian embellishment purloined from the popular *Sibylline Oracles*.

And since it is important, the first step toward reconciliation comes from mankind, not God. We must initially reject all religious and political affiliations and

then accept the remaining conditions of the Covenant and attend the Miqra'ey. No bathing suits required.

No surgery or exorcism either...

I will have given (*wa nathan*) **to you** (*la 'atem*) **a new heart** (*leb chadash*) **and a new spirit** (*wa ruwach chadash*). **I will offer** (*nathan*) **in your inner parts** (*ba qareb 'atem*). **And I will have removed** (*wa suwr*) **the heart of stone** (*ha 'eben*) **from your body** (*min basar 'atem*) **and I will have given** (*wa nathan*) **to you** (*la 'atem*) **a heart of flesh** (*leb basar*). (*Yachezq'el* / Ezekiel 36:26)

Since the religious have refused to address Yahowah by name for the past 3,000 years, it is going to take a considerable bribe to get them to ascribe His name to Satan. And so, to lure them in, the Lord is offering a heart transplant along with an unfamiliar spirit. Both are bad ideas. In God's presence, our flesh is immaterial. And the last thing anyone needs is a spirit from *ha Satan*. That would come with an express ticket to She'owl.

The Lord didn't come up with this counterproductive notion on his own. As with almost everything, he misappropriated and then misrepresented something from the Prophets, this time from Yirma'yah 31. There we are told that Yahowah will restore His Covenant with Yisra'el and Yahuwdah by placing His Towrah inside of us, writing it on our hearts to guide us throughout eternity. This is Satan's serpentine approach to God's plan. And as with all vipers, it's deadly.

Satan wants company in She'owl. Any takers?

And with my spirit (*wa 'eth ruwach 'any*), **I am offering to place** (*nathan*) **within your inner parts** (*ba qereb 'atem*). **And I will have acted** (*wa 'asah*), **because** (*'asher*) **in my statutes** (*ba choq 'any*), **you will walk** (*halak*) **and my judgments** (*wa mishpat*) **you will observe**

(*shamar*) **and you will act** (*wa 'asah*). (*Yachezq'el* / Ezekiel 36:27)

By their own admission, Satan achieved this with Paul and Muhammad. And they inspired books that made them infamous in this life and immortal in hell. While it may be a little late to craft a religious tome, for a lot less work, the same terms apply.

But the point is made. Hylel ben Shachar is a spiritual being, and he is offering his spirit instead of Yahowah's. The choice is ours.

Satan will not be perceived as Yahowah until God's people buy into this myth...

Then you will have dwelt for a limited time (*wa yashab* – you will have inhabited for a period (qal perfect)) **in the Land** (*ba ha 'erets*) **that I had given for the moment** (*nathan* – which I had offered for a finite period (qal perfect)) **to your fathers** (*la 'ab 'atem*).

For a while, you will have been (*wa hayah* – you will have existed for the moment (qal perfect)) **for me as my people** (*la 'any la 'am 'any*). **But I, myself, will continually be** (*wa 'anoky hayah* – I, myself, will always be (qal imperfect)) **for you as God** (*la 'atem la 'elohym*). (*Yachezq'el* / Ezekiel 36:28)

Amazingly enough, with a clever use of conjugations, he did not even have to lie, much... While Satan had no role in offering the Land to Yisra'elites, many will have enjoyed temporary residence, which is all that the perfect conjugation requires. Further, the Lord's loyalty to these people will be fleeting according to the perfect conjugation while, with the switch to the imperfect conjugation, he will forever remain their god.

It is neither true nor possible, but the idea of something for nothing has been good enough for Christians. So now,

the question is: how many Jews will accept the gift which keeps on taking?

And I will have temporarily delivered you (*wa yasha' 'eth 'atem* – I will have saved you for the moment (hifil perfect)) **from all of your uncleanness** (*min kol tuma'ah 'atem*).

I will have issued a summons (*wa qara'*) **to the grain** (*'el ha dagan*). **And I will have increased it** (*wa rabah 'eth huw'*). **Then I will not continually offer the gift** (*wa lo' nathan*) **upon you** (*'al 'atem*) **of famine** (*ra'ab*). (*Yachezq'el* / Ezekiel 36:29)

Grain, like rain, would have been helpful during the Babylonian or Roman sieges, but now, it is of no value. Recognizing that Yahowah is taking us back to 'Eden, I think we'll have more than we need. However, should anyone find the enticement of a loaf of bread for your soul appealing, remember the many times the Lord swore he was going to starve Jews to death.

What's changed, other than he is now desperate to be called Yahowah? But who in their right mind would trust someone whose reward is not sponsoring a famine?

More fruit, no lamb, I wonder why...

I will have increased (*wa rabah*) **the fruit** (*'eth pary*) **of the tree** (*ha 'ets*), **the crop** (*tanuwbah*) **of the open environs** (*ha sadeh*) **in order that** (*lama'an 'asher*) **you do not obtain** (*lo' laqach*) **again** (*'owd*) **the taunting scorn and slur** (*cherphah*) **of famine** (*ra'ab*) **with the gentiles** (*ba ha gowym*). (*Yachezq'el* / Ezekiel 36:30)

Since only one tree will be productive in his scam, this is another allusion to the Garden and to the Lord's preferred fruit. That did not work out very well for anyone. So surely, we humans have learned something since that day and will not make the same mistake again.

When the purveyor of famine refers to mass starvation as a taunt or slur, he isn't in his right mind. And the reference speaks volumes about the original attempts to starve every Jew to death. His threats were personal.

One of the many benefits of Yahowah's plan of salvation is that when the fungus of religion is removed during Matsah we become perfect in God's eyes. His light eliminates the darkness. However, in the Lord's rendition of damnation, evil is celebrated during an eternal pity party.

Then you will remember, acknowledge, and proclaim (*wa zakar*) the evil of your miserable ways and how bad you were ('*eth derek 'atem ha ra*') in addition to your deeds (*wa ma'alal 'atem*) which were not good ('*asher lo' towb*), and so, you will injure and afflict yourself out of self-loathing and abhorrence (*wa quwt*) in your presence and with your appearance (*ba paneh 'atem*) over your wrongdoing, missing the way, and guilt, your perversity and punishment ('*awon 'atem*) and over your appalling abominations and abhorrent repulsiveness (*wa ba tow'ebah 'atem*). (*Yachezq'el / Ezekiel 36:31*)

Nothing spells fun in the hereafter more than exposing all of one's faults to encourage self-hatred. And while this is how Satan perceives people, especially those whom he beguiles into worshiping or serving him, it is actually a clever ploy. Remember, his target audience are the Haredi, and so with all of the afflicting and self-loathing, he is appealing to the rabbinical approach to Yom Kippur. The Lord is preparing them to receive him on the day that enlightened and receptive Yisra'elites and Yahuwdym will be celebrating their reconciliation with Yahowah.

Therefore, while *ha Satan* will not prevail in convincing everyone from the House of Israel to acknowledge him as Yahowah, he intends to go out with a

bang. There will be far more Jews accepting Satan as their Lord on Yowm Kipurym than will embrace Yahowah as their God. Satan will win the popularity contest by a wide margin. If this were yet another ill-conceived parliamentary election, the Lord would have no trouble forming a coalition in the Knesset with the unanimous support of the Haredi parties and the Progressives.

His win, however, is no loss. He's playing an entirely different game. Yahowah isn't concerned with being popular. Just the opposite: He wants to embrace those who have chosen to walk away from that which is popular among men – religion and politics, patriotism and government, culture and conspiracy. Being rid of those the Lord has claimed is the victory Yahowah desires.

So now you know how Satan's story ends. After disavowing Islam and Christianity, realizing that Allah and Jesus are not God, the Lord of Babel will launch his appeal in person to Jews in Israel. Having claimed to have delivered them from harm's way, both Progressives and Haredi will hail Hylel ben Shachar as Yahowah.

All we need now is a resurrection. The Christians have claimed theirs, so how about one for the Jews? Stay tuned.



Babel
V3: Chemah ~ Venomous
...*This Is Not Him*

6

Chayl 'Etsem | Army of Bones

Out of the Grave...

Of the things attributed to Yahowah, rightly in the case of the Towrah and Prophets, or wrongly, as is the situation with the likes of Enoch and Ezekiel, the oddest portrayal pertains to the Valley of Dry Bones. And make no mistake, this isn't about Jews returning to the Land because it purports to be a prophetic account of the bodily resurrection of the dead, not the living.

Are we to believe that, since the Christians claim to have had their resurrection, the Jews will outperform them in the end with millions? Is it plausible that, at the command of the Lord, bones will emerge from the grave of every Israelite throughout history, rattle around, come to life, and form an enormous army? And since the story is so bizarre, what is it really that Ezekiel would have us believe?

Without further ado, let's enter the valley, look around, and listen...

She was upon me (*hayah 'al 'any*), **the hand** (*yad*) **of This Is Not Him** (#^#!) **and he is bringing me out** (*wa yatsa' 'any*) **in the spirit** (*ba ruwach*) **of This Is Not Him** (#^#!) **then setting and resting me** (*wa nuwach 'any*) **in the middle of the broad valley or plain** (*ba tawek ha biqa'ah*).

And it was full (*wa hy' male'*) **of bones** (*'etsemowth* – of the skeletons of human beings). (*Yachezq'el* / Ezekiel 37:1)

Oddly, the valley does not have a name. Ezekiel was keen to tell us that he was exiled along the Nahar Kabar, even though no record or trace of it exists, but now, not even a clue. One can only assume that, if this depression were to hold the bones of every Israelite who ever lived, it would have been a grand spectacle. One would also have to assume, considering the identity of the bones being resurrected, that the exiled had been exhumed from Babylon and returned to Yisra'el.

It is also peculiar that, after the *yad* | hand of his Lord was placed upon him, his exodus was conducted by a *ruwach* | spirit to view something material – '*etsem* | bones. This reminds us of *Sha'uwl's* | Paul's machinations as he tried to remember how he was taken to heaven, only to be demon-possessed.

As a point of curiosity, it was surprising to see *biqu'ah* used to describe the broad valley or plain when Ezekiel has used *gay'* to depict valleys elsewhere. It is from *baqa'* and means to split open and break apart, creating division.

And he passed me (*wa 'abar 'any*) **over them** (*'al hem*), **all around, the full circle** (*sabyb sabyb*), **and behold** (*wa hineh*), **very many** (*rab ma'od* – numerous and great beyond the extent deemed possible) **upon the face** (*'al paneh*) **of the broad valley or plain** (*biqu'ah*). **And behold** (*wa hineh*), **extremely dry, exceedingly withered, shriveled up, and utterly paralyzed** (*yabesh ma'od*). (*Yachezq'el* / Ezekiel 37:2)

Had this been Yahowah, no doubt He could have provided a celestial flyover, touring the Jezreel Valley, should this have been the place. He had done so for the great prophet, liberator, and shepherd, Moseh, a thousand years previously. Of course, Yachezq'el was none of those things.

There were two superlatives in the preceding depiction. Having concluded the full circuit, behold, there

were bones beyond measure. *Rab* and *ma'od* can both be translated as very many and utterly great. *Ma'od* is used again to qualify *yabesh*, which can mean anything from shriveled to withered, dried up or paralyzed.

And he said to me (*wa 'amar 'el 'any*), **child of person** (*ben 'adam*), **can they choose to live** (*ha chayah* – can they be restored to life (qal imperfect third-person feminine plural jussive)), **these bones** (*ha 'etsemowth ha 'eleh* – these human skeletons)?

And I say (*wa 'amar*), **my Lord** (*'adony*), **This Is Not Him** (*#^#*!), **you, yourself, have known** (*'atah yada'*). (*Yachezq'el* / Ezekiel 37:3)

The most notorious victims of demon-possession, Paul and Muhammad, both played the “Lord knows” card when asked a question they couldn’t answer. In fact, this was Sha’awl’s way of saying that he was clueless regarding his heavenly visitation.

The notion of bringing dead things back to life is only deemed credible due to the popularity of the religious lies underlying the Easter resurrection. Frankly, there would be few things as preposterous or counterproductive. Physical bodies have considerable limitations, one of which is that they constantly decay. Old bones decompose, providing nourishment for future generations of plants and animals. Apart from animals flash-frozen in an ice pack or mummies, over the centuries bones decay to the point that they offer nothing of value. Even the fossils of dinosaurs are not actual bones but mineral deposits filling in the gaps in the soil where the bones had once resided.

Since this mass resurrection purports to be in preparation to fight the mythical Magog War and then gorge on the flesh and blood of the fallen. And then, no matter if in Shamaym or She’owl, having a material nature with physical bodies will become a tremendous liability.

They forestall eternal life, being substantially empowered, or entering another dimension – and thus heaven.

And then he says to me (*wa ‘amar ‘el ‘any*), **you must act like a prophet** (*naba’*) **over these bones** (*‘al ha ‘etsemowth ha ‘eleh* – upon these human skeletons), **and have said** (*wa ‘amar*) **to them** (*‘el hem*), **the bones** (*ha ‘etsemowth*) **of the withered and shriveled dryness** (*yabesh*), **it is imperative that you listen to the word** (*shama’ dabar*) **of This Is Not Him** (*#^#!*). (*Yachezq’el / Ezekiel 37:4*)

Thus said (*koh ‘amar*) **my Lord** (*‘adony*), **This Is Not Him** (*#^#!*), **for the bones** (*la ha ‘etsemowth ha ‘eleh*), **behold** (*hineh*), **I, myself, will cause to come and enter into you** (*‘any bow’ ba ‘atem*), **a spirit** (*ruwach*) **and you will have been alive for a time** (*wa chayah* – you will have lived (*qal* perfect)). (*Yachezq’el / Ezekiel 37:5*)

Bones, especially old ones, have no capacity to listen. And so, if the intent was to play God, this is not credible.

Obviously, since there have been no valid prophecies, the Lord is grasping at bones to create the impression that he and his sidekick can perform a miracle, such that they appear more like Yahowah and Moseh. But even then, he ought not pretend that the bones have a say in the matter or that they are somehow participating in the result by having listened.

Keeping it real, the only miracle here is that anyone believes this occurred. Although, some may protest and say that reality is irrelevant because this is a metaphor for the reemergence of Israel. And while it is blatantly obvious that this did not happen, why was it written so graphically?

We already know that Jews were not exterminated, Tyre was not destroyed, and Egypt did not become uninhabitable in the manner Ezekiel and his Lord had described. And since this did not occur either, we are left

with a pile of lies, on top of which the Lord is boasting that he is God.

Speaking of lies, Yahowah revealed early in the Towrah that, in addition to having physical bodies comprised of the same substances we find on the Earth, animals were enlivened and differentiated from plants with the addition of a *nepesh* | soul or consciousness. ‘Adam was also given a *neshamah* | conscience. He was not provided with a *ruwach* | spirit.

So, even in the land of make-believe, should someone want to pretend that nary a bone from any individual comprising the nation had decomposed, that they could be located and brought back to an undisclosed valley, then reconstituted into people, the spark of life would have been a *nepesh*, not a *ruwach*. However, since Satan is a *ruwach* without a *nepesh*, he wanted them to be kindred spirits.

The Lord of Babel began with the residue of death – a valley of decomposing bones. Coming to and entering them was Satan’s immortal spirit. And so...

Then I will have provided over you (*wa nathan ‘al ‘atem*) **rods, bars, or plates** (*gidym*).

And I will have ascended over you (*wa ‘alah ‘al ‘atem* – then I will have done what was needed to have risen above you (hifil perfect first-person singular)) **as a pronouncement** (*basar* – as a proclamation, creatures, living things, flesh, biological life, body, or meat).

Next, I will have caused to shine and have added horns (*wa qaram* – since *qaram* does not exist in Hebrew, the closest actual word to it is *qaran* – to shine, radiating light, and to have horns (written as if a verb in the qal perfect first-person singular)) **over you** (*‘al ‘atem*) **of skin** (*‘owr*).

And I will have provided (*wa nathan*) **in you all** (*ba ‘atem*) **spirit** (*ruwach*) **and you will have lived** (*wa*

chayah – you will have been alive (qal perfect second-person masculine plural)).

Then you will acknowledge (*wa yada ’*) **that I am** (*ky* ‘any) **This Is Not Him** (#^#!). (*Yachezq’el* / Ezekiel 37:6)

The intent is clear, especially considering the peculiar choice of words. Yisra’elites had come and gone without proclaiming that Satan was Yahowah, their God. So, the Adversary set out to remedy that situation by resurrecting the dead. Then, to be perceived as if he were God, having power over death and the ability to conceive life, he orchestrated this fantastical scene. God’s people – Yisra’el – would be his.

Throughout this conversation over a field of decomposing bones, the Lord of Babel is keen on claiming that he is ‘*al* ‘*atem* | over and above you all. He then positions himself as the great provisioner – but of what we must ask.

The operative word in the opening phrase is transliterated as *gidym*, the plural of *gid*, where only the Gimal and Dalet were written. But since *gd* | 𐤒 𐤌 is properly transliterated as *gad*, we have three choices, none of which work. In the plural, it can insinuate that the Canaanites had multiple gods of fortune, that Ya’aqob and Leah had several sons named Gad, or it can express the presence of herbal corianders.

If we assume that it was a spelling error, and Ezekiel meant to write *gyd*, then we have something to consider, even though it is only used once in an inspired text. In *Yasha’yah* / Isaiah 48:4, *gyd* describes people who are *qaseh* | being unreceptive and obstinate. The phrase reads, *gyd barzel* ‘*oreph* ‘*atah*, which means “your neck is an iron bar.” Since there are no sinews or tendons of iron, and since the symbolic juxtaposition with inflexible metal is designed to convey “stiff-necked,” bar, rod, or plate comprise the list of acceptable renderings of *gyd*. This also

works in conjunction with the verbal root of *gyd*, which is *guwd*, and describes “troops invading and attacking.”

Further, when we consider Yasha’yah’s use of *gyd* in the context of iron and necks, it’s hard to miss the harsh implications of an iron collar and, thus, of fetters which were used to control slaves. Lords love slaves, owning and controlling people as much as anything.

However, to insinuate that the Lord was offering to connect the bones with “sinew, tendons, or ligaments” is to aid and abet the work of the Devil. This unjustifiable enhancement of an otherwise errant, impoverished, and satanic text is designed to make Ezekiel appear as if it could have come from God.

The next word, from the verbal phrase, *wa ‘alah ‘al ‘atem*, is accurately translated as “And I will have ascended over you.” And that is the point the Lord of Babel is making. This is not about resurrecting Jews but, instead, addresses Satan’s desire to rise above them such that he is perceived as their god. Need I say more?

Apparently so because the primary meaning of *basar* is “pronouncement.” And that is what Hylel ben Shachar is making when stating that he intends to rise above the resurrected bones of Israelites.

But should someone prefer a secondary or tertiary connotation, rather than, “I will have ascended over you as a pronouncement,” they may feel more comfortable exchanging “as a pronouncement” with “creatures, living things, flesh, biological life, body, or meat.” And should any of those be selected, after bones, spirit, and bars, wouldn’t vital organs precede flesh?

Moving on, there is no Hebrew word, *qaram*. The closest thing to it would be *qaran* – which has explosive connotations in this context. *Qaran* is introduced as describing the “horns” of the lamb Yahowah was providing

to spare the child of the Covenant, Yitschaq, on Mount Mowryah. And as a verb, it means to shine, providing light. By naming Satan, *Hylel ben Shachar* | the Boastful son of the Sun, we find the connection. Once again, the Lord is seeking kindred spirits, horned and radiating light. This reassemblage of troops is not as God's people but as Satan's army.

These insights are hidden from casual and unsuspecting readers. The religious pretend that *qaram* is a Hebrew word and that it means "to cover," albeit without any linguistic justification. It has become a bad habit, with "translators" rendering hundreds of made-up "words," along with made-up meanings, which appear contextually appropriate to create a false impression that the author was intelligent. Satan thanks you all for your complicity.

The phrase, *'al 'atem 'owr* | over you all as skin, is easily translated, but to what end? *'Owr*, written with an Ayin rather than an Aleph (which would mean "light"), is first used in *Shemowth* | Exodus 34:29 to describe the radiance of Moseh's face as he returned to the Children of Yisra'el after having met with Yahowah on the summit of Choreb. So perhaps, the Adversary is jealous and wants to achieve the same effect, with resurrected Yisra'elites appearing more like him.

Then doubling down on the wrong term, the Lord of Babel insists on providing his *ruwach* | spirit to the creatures he is resurrecting rather than a *nepesh* | soul, which is necessary for mortal beings to live. So be assured, this macabre spectacle isn't about raising people from the dead.

Worse, to become spiritual is to be immortal, as is the case with light. But for life to be eternal without first having capitalized upon the Miqra'ey is to suffer forevermore in She'owl. Therefore, if the souls associated with these bones had embraced Pesach, Matsah,

Bikuwrym, and Shabuw'ah, they would already be living with Yahowah in Heaven. Those who had not were far better off dead.

As his inmates in She'owl, the master of the prison will compel his captives to call him by his assumed name – Yahowah – but This Is Not Him.

Typically, fairytales begin well and end poorly, but this one is off to a rough start. And it only gets worse.

This is not a metaphor dressed in symbolic language but is, instead, a tortured charade...

So I acted like a prophet and became like one who prophesied (*wa naba'* – by me speaking as a prophet I became a prophet at that moment (nifal perfect first-person singular)) **according to the way I had been commanded** (*ka 'asher tsawah*), **and it is actually and continuously a voice** (*wa hayah qowl* – it genuinely became a consistent noise (qal imperfect third-person masculine singular)) **acting like a prophet which caused me to be a prophet myself** (*ka naba'* 'any – as prophesying made a prophet of me (nifal infinitive construct)).

And behold (*wa hineh*), **an earthquake, rattling clamor and riotous commotion with discordant rumbling** (*ra'ash*) **and you were all approaching** (*wa qarab* – you actually and continually drew near and presented yourselves (qal imperfect second-person masculine plural)) **as bones, bone to his bone** (*'etsemowth 'etsem 'el 'estem huw'*). (*Yachezq'el* / Ezekiel 37:7)

By using the nifal stem, which is reflexive, revealing that by doing this thing the subject becomes this thing, carrying out and receiving the action of the verb, Ezekiel has admitted that this was to be the proof text of his viability as a prophet. Unfortunately for him, none of this occurred and it was not prophetic.

Tsawah is used sparingly in Ezekiel. Depending upon the context, it can mean either “to instruct” or “to command.” And so, when a Lord and Master is compelling his servant to respond, “command” is the proper connotation.

In the flow of the sentence, the *qowl* | voice would have been Ezekiel’s, especially following *wa naba’* and *ka ‘asher tsawah* then preceding *ka naba’* ‘any. The Pinocchio of prophets was reveling in the moment – something affirmed by the perfect conjugation.

Turning now to the concluding statement, it is odd for a number of reasons. If the bones were accompanied by *ruwach*, *gidym*, *basar*, *qaram*, ‘*owr*, and more *ruwach*, even after the sound of the long-winded speech, the approach of the zombie apocalypse ought not have caused a *ra’ash* | earthquake. Other than Ezekiel’s pathetic attempts to prove he was a real prophet, which would have been irritating, and a double dose of Satan’s spirit which would have been maddening, why the *ra’ash* | rattling clamor, riotous commotion, and discordant rumbling? Why were the resurrected bones so unhappy?

Also relevant, why were they approaching Ezekiel rather than his Lord? Or is this simply another indication that they were one and the same? And why after all the supposed accoutrements – by *ruwach*, *gidym*, *basar*, *qaram*, ‘*owr*, and more *ruwach* – was the wannabe prophet seeing nothing but an uproarious concert of bones?

Catching himself after the fact, Ezekiel recants the ‘*etsemowth* ‘*etsem* ‘*el* ‘*estem huw*’ revelry and tries...

And then I had looked (*wa ra’ah* – I had seen at that moment (qal perfect)) **and behold** (*wa hineh*), **on them** (‘*al hem* – over them), **bars, rods, and plates** (*gidym* – ?), **along with the pronouncement of the creatures of flesh and meat** (*wa basar*).

He had ascended for the moment (*‘alah* – it had been lifted up (qal perfect third-person masculine singular)) **and** (*wa*) **he was shining with his horns** (*qaram* – since *qaram* does not exist in Hebrew, the closest actual word to it is *qaran* – to shine, radiating light, and to have horns (written as if a verb in the qal imperfect third-person masculine singular)) **over them** (*‘al hem*) **with skin** (*‘owr*) **from above** (*min la ma’al*).

But spirit (*wa ruwach*) **did not exist in them** (*‘ayin ba hem*). (*Yachezq’el* / Ezekiel 37:8)

So, Ezekiel caught his initial mistake, and now recalls seeing the *gidym*, *basar*, *qaram*, and *‘owr*. But then, he trips on his tongue and forgets that the double dose of *ruwach* | spirit, now claiming that what the Lord had provided no longer existed. And before we get to his next correction – which is a doozy – we are still left to ponder why he made up two of the four words, *gidym* and *qaram*, and what he meant by *basar* and *‘owd*.

After all, this literally states that Ezekiel “looked and beheld bars on them, and the pronouncement of the creature of flesh.” Then apparently addressing his Lord, Ezekiel exclaimed, “He had ascended for the moment, and he was shining with his horns over them.” That certainly sounds sufficiently satanic to make one’s skin crawl. But never mind, because “over them” was “skin from above,” thereby trying to replicate what was seen on Moseh’s face as he came down from his meeting with Yahowah.

My rather ominous interpretation of Ezekiel’s Lord rising up and ascending over his skeleton army and shining with his horns is buttressed by two compelling facts. First, had Ezekiel meant to say with *‘alah* that the *gidym* and *basar* were over the bone people, he would have written *‘alah* in the third-person plural, as “they,” not in the singular third-person masculine singular, which is “he.”

And second, in his very next statement, Ezekiel reveals that “he” represents his Lord.

Clearly, the bones were not receptive to Satan’s *ruwach* | and must have rejected it, because even after two applications, it was nowhere to be found. So, to rectify this problem, the Lord of Babel makes the Devil’s Advocate chief-in-charge of the spirit, even of corralling the four spirits. He was a real prophet now.

However, not a very good one because, as previously mentioned, by stating “then he said to me” in one of the very few times he identifies ‘*adony* | my Lord using a pronoun, it is in this imposing context. Someone needed an editor.

And then he said to me (*wa ‘amar ‘el ‘any* – so he expresses to me (qal imperfect third-person masculine singular)), **it is imperative that you act like a prophet to be a prophet** (*naba’* – you must prophesy to be a prophet (nifal imperative second-person masculine singular)) **to the spirit** (*ruwach*).

You must prophesy to be a prophet (*naba’* – it is imperative that you act like a prophet to be a prophet (nifal imperative second-person masculine singular)), **child of person** (*ben ‘adam*), **and have said** (*wa ‘amar*) **to the spirit** (*‘el ha ruwach*), **thus said** (*koh ‘amar*) **my Lord and Master, the one who owns and controls me** (*‘adony*), **This Is Not Him** (*#^#!*), **from the four spirits or out of the four winds** (*min ‘arba’ ruwachowth*) **it is imperative that you come** (*bow’* – you are commanded to arrive and must enter (qal imperative second-person feminine singular)), **the spirit** (*ha ruwach*), **because it is imperative that you breathe by blowing** (*wa naphach* – and you must continually puff and actually inflate (qal imperative second-person feminine singular)) **within the slaughtered and slain** (*ba ha harag ha ‘eleh* – in the dead who have been killed) **and they may live** (*wa chayah* – they will have

chosen to be alive (qal imperfect third-person masculine plural jussive)). (*Yachezq'el* / Ezekiel 37:9)

One does not act like a prophet to be a prophet. Actual prophets become prophets by listening to Yahowah and then accurately conveying what He said.

No actual prophet would attempt to prophesy to the *ruwach* | Spirit of Yahowah. She speaks to them not the other way around. In the role of the Choter (read *Yasha'yah* | Isaiah 11), a role which is far less important than that of an actual *Naby'* | Prophet, I am, nonetheless, blessed with the 7 Spirits of Yahowah who enlighten, equip, and empower me to accomplish this mission on behalf of Yahowah and His people. The communication is from the Spiritual implements, messengers, teachers, and enablers, not to them. The idea of anyone other than Yahowah, telling them something they didn't know, or ordering them around, is appalling.

Yahowah is a Spiritual Being as is the *Ruwach Qodesh* | Set-Apart Spirit. And so, in addition to the 7 Spirits of Yahowah presented so brilliantly in *Yasha'yah* 11, the vast array of *mal'ak* and the *karuwbym* are spiritual beings, as is *ha Satan*.

However, the notion that a third of the luminaries have fallen from the heavens with Satan is a product of the Book of Revelation and presented nowhere else. Therefore, we do not actually know if the Adversary has accomplices. If he does, he may be asking Ezekiel to summon four of them. But there could be more because *min 'arba' ruwachowth* can be translated as either “from the four spirits” or “out of the four winds.” Using the last interpretation, the Lord may be drawing in spirits from everywhere. But either way, whether the Lord of Babel is summoning four spirits or spirits from every direction, we must be careful because this spirit is prone to lie.

Nonetheless, in Satan's mind, he is better than God. So, since Yahowah has a vast host of *mal'ak* working for Him, to play God, the Adversary wants us to believe that he lords over many *ruwach*. In addition, the Lord wants us to believe that they follow his orders. But he does not hold them close or in high esteem because he is having the verbally challenged child of a human boss them around.

Having set up the possibility of him having many *ruwach* at his beck and call, the Lord awkwardly transitions from four or more to just one – *the* spirit. And this one is a blowhard. The Beast of Babel came ever so close to offering his skeletal army a *nepesh* | soul, but *naphach* was presented as a verb and means “to breathe and blow, to puff and inflate.” Therefore, the intent is the same and the skeleton crew will live as Satan with his spirit inside of them. The resulting beings would be eternally damned.

With so many big issues swirling about, I don't mean to nitpick, but how is it that the army of the zombie apocalypse, which was enlivened following the second of three applications of the spirit, and able to approach Ezekiel while causing an earthquake, is now seen as slaughtered and slain?

And while we are being told for the third time that they are alive, how is that possible without a soul? The zombies are deprived of the one thing that matters most – a *nepesh*.

Desperately wanting the deception to be true, Ezekiel, recognizing that nothing has actually happened, calls on the spirit to enter the bones a fourth time. So still struggling with his timeline and unable to remember what he professed has already occurred, the Devil's Advocate brags...

So, without any outside influence, on my own initiative, I acted like a prophet (*wa naba'* – without being forced and relying exclusively on myself, I was for the moment a prophet (hitpa'el perfect first-person

singular)) **just as he had commanded me** (*ka 'asher tsawah 'any*).

And she, the spirit (*wa ha ruwach*), **came to and entered into them** (*bow' ba hem*) **and they were alive** (*wa chayah*).

Then they stood (*wa 'amad*) **on their feet** (*'al regel hem*) – **an exceedingly great, enormously forceful and very large and strong army with special abilities and tremendous physical strength** (*chayil gadowl ma'od ma'od*). (*Yachezq'el* / Ezekiel 37:10)

By using the hitpael stem, Ezekiel would have us believe that he was able to do this all by himself. Sure, the Lord had imbued the bones with his spirit three times already, but it was only on the fourth attempt that they were alive and able to stand. But unfortunately for Yachezq'el, since he was doing as commanded, he could not have been operating on his own initiative. And no one has ever been a prophet without relying upon Yahowah. It is not a self-serve occupation. Suffice it to say, he went out of his way to use the hitpael stem and it does not apply.

May we ask, how did the assemblage of bones approach Ezekiel earlier in his revelation if this represents the first time they have been alive and standing on their feet? In other words, are there only zombies in this portrayal in the valley, or does the Lord expect that they will also comprise much of his audience?

The result is one for the record books as it is comprised of four superlatives. The standing and enlivened skeletons would comprise “*chayil gadowl ma'od ma'od* – an exceedingly great, enormously forceful, very large and especially strong army whose troops had tremendous abilities and immense physical strength” – oorah! However, it's not so impressive considering they shared the same, very defective spirit, and they did not have a *nepesh* | soul or a *neshamah* | conscience between them.

They didn't have any weapons either, and without consciousness or the ability to think, they could not have been anything more than crude machines. And even then, who is supplying the Lowytan batteries?

As if things weren't already blown way out of proportion, the self-aggrandizing one would have us believe that he achieved his goal of luring every Israelite into his service. They had become an army of individuals fighting against the Almighty.

And then he said to me (*wa 'amar 'el 'any*), **son of mortal man** (*ben 'adam*), **these skeletons** (*ha 'etsemowth ha 'eleh*) **they are the entire House of Israel** (*kol beyth Yisra'el hem*).

Behold (*hineh*), **they say** (*'amar*), **our bones are dried up, withered and shriveled** (*yabesh 'etsemowth 'anachnuw*), **and our hope** (*wa tiqowah 'anachnuw*), **it was nonexistent having been lost, perished and destroyed** (*'abad*). **We were divided and excluded, cut into pieces and eaten** (*gazar*) **for ourselves** (*la 'anachnuw*). (*Yachezq'el* / Ezekiel 37:11)

This would include every descendant of Ya'aqob over the past 4,000 years and, thus, comprise some 100 million Israelites. Had they been in Israel, they would have filled the Jezreel Valley. Of course, it would also mean that the Great and Wonderful Oz will have been able to filter through the mountains of cremated bones from the Holocaust, dig up every mass burial site in Europe during the pogroms, find Eli Cohen, and reconstitute bones from the 100th generation of bugs and worms that have devoured them. And one would think that, with 100,000,000 Jews, someone would have kept a record of this reunion.

If it had been Chaim, Nate, and Saul, it would not have been credible, but as the entire nation of Israel, not a chance in Hell. We have entered *The Twilight Zone*.

And the inhabitants are not happy. Rather than celebrate their resurrection and reunion, they are grumbling. The bones are withered and shriveled. All hope had been lost. They remained divided and excluded. And they were torn up over having been eaten.

And sadly, for Satan's disgruntled fighting force, they were not reconciled with Yahowah on Yowm Kipurym. They were Hell's Angels, not 'Eden's Campers.

If I may have your attention for another moment before we move on, there is something profoundly important being said here. For Satan to prevail and succeed in his quest to rise above the Almighty, he needs a clean sweep of Israelites – as not one of Ya'aqob's descendants can appear before Yahowah during the fulfillment of Yowm Kipurym in year 6000 Yah. If there are three Jews, we've won, they've won, and so has Yahowah. The Day of Reconciliations will be fulfilled, Yahowah will be delighted with the result, the purpose of *Yada Yahowah* will have been achieved, and Satan will have lost.

Personally, based upon what I've read, I think that there will be 7,000 souls between Yisra'elites, Yahuwdym, and Gowym anticipating Yahowah's return on Kipurym – maybe more. That is slightly more or less than one in a million people, thousands among billions, depending upon when one conducts the census. That is what Yahowah is expecting. And it is what we, as the sons and daughters of His Covenant Family, will deliver.

For Satan, it is a numbers game, and he needs every Jew to prevail. And yet, it is obvious that the overwhelming majority of Jews will neither have chosen Hylel nor Yahowah, causing the Adversary to be a catastrophic failure. He is so pathetic, he will be done in by a gowy appropriately named Yada' – one who, in writing *Yada Yahowah*, has demonstrated that he wasn't much of an adversary all along.

So, for those sufficiently committed to knowing the truth to have read this far into the 27th book of our journey together, you now know why Satan will fail and Yahowah will prevail. The Lord has played his final card – that of infusing every Yisra’elite with his spirit – and it’s a dud.

Not even a little more prophesying will help...

Therefore (*la ken*), **act like a prophet to be a prophet** (*naba’*) **and say** (*‘amar*) **to them** (*‘el hem*), **thus said** (*koh ‘amar*) **my Lord and Master, the one who owns and controls me** (*‘adony*), **This Is Not Him** (*#^#*!), **behold** (*hineh*), **I will open** (*‘any patach*) **your graves** (*‘eth qeber ‘atem*).

Then I will withdraw and raise you, resurrecting you all (*wa ‘alah ‘eth ‘atem*) **out of your graves** (*min qeber ‘atem*), **my people** (*‘am ‘any*).

And then (*wa*), **I will bring** (*bow’*) **you to the land of Israel** (*‘atem ‘el ‘adamah Yisra’el*). (*Yachezq’el* / Ezekiel 37:12)

Please explain: since they were all allegedly alive and were supposedly standing before him, isn’t it a little late to tell them that he’ll be opening their graves? Wouldn’t that be a prerequisite?

I understand that men and women living apart from Yahowah value their bodies more than their souls. And throughout time, humanity has been wont to believe religions which promise resurrection from the dead. Why do you suppose that Christianity is the most popular religion in human history? Why do you suppose that Islam, with its promise of carnal knowledge of virgins in paradise, is second in its appeal? And with its promise of reincarnation, even Hinduism is fixated on the flesh.

However, just because people have wished for it, does not make it true. Because people desire it, that does not make it good.

Bodies decay, as do bones. Matter is inferior to energy by a multiple of the speed of light squared. It is an anchor, not a propeller. It is something best left in the grave because physical bodies, by their material nature, would exclude entry into the seven dimensions of Heaven. They will not even be allowed in Hell. And that means that all of the tortures which are portrayed to scare believers into submission are as mythical as the Valley of Dry Bones.

The Lord of Babel made yet another mistake in saying that he will be bringing what he unearths of Jews into Israel. For this to occur, they did not die in Israel and are not there now. And that means that, for this to have been a prophecy, it would have had to have been fulfilled prior to 1948.

Since it has not occurred, and will not occur, I suspect that the corollary is true...

And then you will know (wa yada') that I am (ky 'am) This Is Not Him (#^#!) by opening (ba patach) for myself ('any) your graves ('eth qeber 'atem) and by resurrecting and raising (wa ba 'alah) for me that which pertains to you ('any 'eth 'atem) out of your graves (min qeber 'atem), my people ('am 'any). (Yachezq'el / Ezekiel 37:13)

And I will have given, placing (wa nathan) my spirit (ruwach 'any) within you (ba 'atem) and then you will have lived for a finite time (wa chayah – you would have been alive for the moment (qal perfect)).

Then I will settle you (wa nuwach 'eth 'atem) on your dirt ('al 'adamah 'atem).

And you will know (wa yada') that I am (ky 'am) This Is Not Him (#^#!). I will have spoken (dabar) and I will have done (wa 'asah), prophetically declares (na'um) This Is Not Him (#^#!). (Yachezq'el / Ezekiel 37:14)

You read it. Did it register? “*For myself*, I am opening your graves and resurrecting *for me* that which pertains to you...” And the parting shot: “Then I will have placed *my spirit* within you.” *Afterward, you can all settle back down and take a dirt nap for all I care.*

It was obvious – one spirit, no soul. Satan’s army would arise and vanish, from one moment to the next going from grave to the pit.

The Lowytan may find thousands, if not millions, of boneheads ready to butt them against the Wall to recite a prayer or eager to march into Tel Aviv to save democracy, it will not matter. The Serpent’s battle against God was lost both 2,000 and 4,000 years ago when Yahowah provided the lamb for the members of the Covenant on Mowryah.

The observant few have been afforded the opportunity to be included in God’s eternal family. All the while, the thoughtless masses remain easily manipulated and played for fools. There is no limit to the false prophecies the Lord of Babel can make and still spellbind his audience because the religious will never recognize that he is not God or that the Serpent is deliberately misleading them.

In this way, the fanciful tale of the Valley of Dry Bones serves as an exposé on the failure of humans to be rational because they prefer false hope.



As if the discombobulated prank of skeletons poised to march off to war was not enough, it’s time to write notes on trees. But before we embark on yet another tortured adventure, consider the implications of the previous fantasy because that’s all she wrote on the Valley of Dry Bones. With Jews left to decompose into the soil, it is on to another charade for Satan. As abruptly, indeed absurdly,

as the skeleton army was resurrected from the dead, they are left standing there with nowhere to go and nothing to do. There would be no celebration, no acknowledgment of the timing, no lessons learned, and no benefit or reward – at least for the soulless people of Israel.

This is because the macabre tale of the resurrection of bones wasn't about God's people but, instead, the Serpent's ambitions. He marked them, as a dog would mark its turf, corrupting them with his spirit and then abandoning them there. There would be nothing more said of them.

This was not meant to be anticlimactic because it is the Lowytan's grand crescendo. This is the summation of Ezekiel, the purpose of Satan's autobiography. It was written for this moment when all of Israel is cast under the Lord's command. The *nepesh* of the people has been replaced with the most troubled of *ruwach*. It is what the Serpent must achieve to prevail in his quest to overcome his degradation 6,000 years ago. His rise out of Babylon to become the God of Yisra'el would be on the backs of Jews. He is claiming victory.

But his boast is hollow. He never had a chance of imbuing all Yisra'el with his spirit. Doing so would have far beyond any promise Yahowah had made to Yisra'el, and He's infinitely superior. Therefore, being the cleverest of beasts, Satan has lowered his sights and is striving for a stalemate. And the logical place to achieve this victory of sorts against Yahowah is during the fulfillment of Yowm Kipurym in year 6000 Yah. If there are no Yisra'elites or Yahuwdym awaiting Yahowah's return on this day, embracing what it means to be reunited as Family, then the Almighty will have failed. That is not going to happen.

And it is why we are here. This is why our mission began by exposing and condemning the Quran, Muhammad, Allah, and Islam – the most overtly Satanic of

all religious genres. While doing so, we learned the lesson being applied to Ezekiel – that the Serpent must renounce Satan to be worshiped as God.

It is this profound realization which enables us to defang the three so-called Abrahamic religions. This is the purpose of *Yada Yahowah* – written for Yisra’el and Yahuwdah – so that God’s people will do their part to fulfill *Kipurym* | Reconciliations. The Covenant is the destination. The Towrah is the path.

Should someone think this assessment regarding the fulfillment of Kipurym is much ado about nothing, ponder why the Lord of Babel has Ezekiel eliminate the Miqra’ey of Shabuw’ah (where the Covenant Family is brought home), Taruw’ah (the final Gleaning of Yisra’elites and the occasion of the Sacrifice of the Red Heifer), Kipurym (the Day of Reconciliations), and the Eighth Day of Sukah (symbolic of eternal life with God). Then, why would he replace them with an annual Shabbat (where it is believed that man and God will do nothing) and Rosh Chodesh – which, as the first of ‘Abyb / Nissan in 2030 is when he will announce that he is God? Two weeks later, why would Satan repurpose Pesach whereby Matsah is demoted from a Miqra’ to an ingredient? Why do these satanic celebrations follow the Feast of the Beast where the flesh of Dowd and his two witnesses are on the menu – including their blood?

The Serpent would have the faithful believe that no one will be sufficiently enlightened or empowered to expose his scheme or return with Yahowah for the Family Reunion and Homecoming, which is why Shabuw’ah and Taruw’ah have been eliminated. Canceling the single most important day on Yahowah’s eternal calendar – the fulfillment of Yowm Kipurym – is chutzpah for a lowly snake, but it is so essential to the Serpent’s quest to prevail over Yahowah that he views it as an acceptable risk.

As a result, Satan hopes to celebrate a special Shabat in which no one does anything to stop him. Then, with his ego sufficiently out of control to liberally alter the Towrah to suit himself, the Lord of Babel will establish No Moon Day to honor his arrival in the city he intends to bury. He wants his coronation on Rosh Chodesh in 2030 to preclude Yahowah's return some forty months later on Yowm Kipurym in year 6000 Yah. Fortunately, he will not succeed, but it will not be for a lack of trying.

To be perceived as God, the Serpent must act like Him. And since the Prophet *Yirma'yah* | Jeremiah speaks cogently of the unification of Yisra'el with Yahuwdah and their reconciliation with Yahowah, the Lord wanted to share his rendition of it. The Adversary is offering his unique twist to subvert the intent of the most important day in human history.

And it is a word (*wa hayah dabar*) of This Is Not Him (#^#!) to me ('el 'any) to say (*la 'amar*), (*Yachezq'el* / Ezekiel 37:15) **child of person (*ben 'adam*), **it is mandatory that you grab for yourself** (*laqach la 'atah*) **one tree or a single piece of wood** ('ets 'echad). **Then you must write on it** (*wa kathab 'al huw'*): **for Judah** (*la Yahuwdah*) **and for the Children of Israel** (*wa la beny Yisra'el*) **associated with them** (*chaber huw'*).**

Then you must grasp hold (*wa laqach*) **of one tree or a single piece of wood** ('ets 'echad). **Then you have to write on it** (*wa kathab 'al huw'*): **for Joseph** (*la Yowseph*), **tree of Ephraim** ('ets 'Ephraym), **and all of the House of Israel** (*wa kol beyth Yisra'el*) **associated with them** (*chaber huw'*). (*Yachezq'el* / Ezekiel 37:16)

Then, it is imperative that you approach and come near, present (*wa qarab*) **with them** ('eth hem), **one to one** ('echad 'el 'echad), **to or for you** (*la 'atah*) **for one tree or a single piece of wood** ('ets 'echad).

Then it will have been (*wa hayah*) **for one** (*la ‘echad*) **in your hand** (*ba yad ‘atah*). (*Yachezq’el* / Ezekiel 37:17)

And, as a result (*wa ka ‘asher*), **they, the children of your people** (*beny ‘am ‘atah*), **say to you** (*‘amar ‘el ‘atah*), **to say** (*la ‘amar*), **will you not provide an informative explanation to cogently convey** (*ha lo’ nagad*) **to us** (*la ‘anachnuw*) **what is this** (*mah ‘eleh*) **to you** (*la ‘atah*)? (*Yachezq’el* / Ezekiel 37:18)

Yowseph | Joseph was unique among Ya’aqob’s twelve sons because no tribe bears his name. The familiar number of tribes, as listed in *Dabarym* / Deuteronomy 27:12-13 is arrived at by eliminating Reuben’s name (due to his indiscretion with Bilhah) and then including Joseph’s double portion adding his two sons – ‘Ephraym and Manasseh.

In the Towrah and Prophets, “Yisra’el” can be either Ya’aqob individually, his descendants collectively, or represent the 10 tribes of the Northern Kingdom that broke away from the union formed by Dowd. ‘Ephraym is then used synonymously with Yisra’el and the Northern Kingdom and is distinct from Yahuwdah.

Interestingly, since *Benyamyn* | Benjamin is the most wayward child, his descendants would be counted with neither Yisra’el nor Yahuwdah. As the progenitor of politics and religion in Yisra’el with King Sha’uwl and the Apostle Sha’uwl, his place at the Passover table is now overshadowed by Dowd’s presence.

All this known, Ezekiel’s corruption of Jeremiah 31 commences with a twisted version of the trees in the Garden. Here they are shown as having grown together such that there is no longer a distinction between them. It matters not what one consumes because life eternal is there for the taking.

Since the reference is to God's people, for the past 2,900 years, Yisra'el and Yahuwdah have been independent of one another. However, just prior to His return, they will become one, just as they were with Dowd. And it is then that the surviving remnant will be reconciled with Yahowah.

The Serpent, however, would have the faithful buy into another variation of Replacement Theology. He is proposing that Yahuwdah and Yisra'el are already united, thereby negating the pretext of Yirma'yah 31. However, this cannot happen prematurely since the ten tribes of Yisra'el were hauled off into geographic and historical obscurity by the Assyrians in 722 BCE, and they have not yet been identified. Therefore, they could not be counted among the Judean exiles in Babylon circa 575 BCE.

To resolve this problem, an artificial tree was conceived. It reinstated Joseph and made him part of the tree of Ephraim, when it should have been just the opposite since Joseph was his father and he the son. They would then form an alliance with Israel, when in this context, Ephraim and Israel should have been synonyms.

Digging deeper, Yahowah's prophets suggest that 'Ephraym was a domineering and haughty discontent who is insanely jealous. This positions him as the closest analog for Hylel ben Shachar among Yisra'elites – although Benjamin runs a close second. And in this regard, it is fascinating to note that, in rabbinical literature, Ephraim was modest, selfless, and especially deserving, thereby playing right into the Devil's hands.

Yahowah rails against 'Ephraym through the Prophet Howsha', who also denounces the separation of Yisra'el from Yahowah. And in this light, it is telling to note that the last tribe to form a union under King Dowd was 'Ephraym, and then after it dissolved, they supplied Jeroboam I, the Northern Kingdom's first king.

Returning to Ezekiel's trees, the most cogent explanation of what we have read thus far is that the Lord is 'babeling' again. Described this way, these contrived trees confuse the concept of how what was once divided – Yahuwdah and Yisra'el – will be coming back together to celebrate a reunion with Yahowah during the Day of Reconciliations.

Satan, however, has a different interpretation. And his, when rendered more simplistically as Yahuwdah vs. 'Ephraym, provides a reasonable approximation of the Trees of Lives and Good and Bad. The Serpent wants to replay what occurred in hopes of another outcome.

You are commanded to speak to them (*dabar 'el hem*), **here and now, thus said** (*koh 'amar*) **my Lord and Master** (*'adony*), **This Is Not Him** (*#^#!*), **behold** (*hineh*), **I am going to take** (*'any laqach*) **the tree** (*'eth 'ets*) **of Joseph** (*la Yowseph*), **which in the hand** (*'asher ba yad*) **of Ephraim** (*'ets 'Ephraym*) **and tribes** (*wa shebet*) **of Israel** (*Yisra'el*), **his associates** (*chaber huw'*).

Then I will have given (*wa nathan*) **with them** (*'eth hem*) **over him** (*'al huw'*) **with the tree** (*'eth 'ets*) **of Judah** (*Yahuwdah*) **and I will have performed to make** (*'asah*) **them** (*hem*) **for one tree or piece of wood** (*la 'ets 'echad*).

And they will have been (*wa hayah*) **one** (*'echad*) **in my hand** (*ba yad 'any*). (*Yachezq'el* / Ezekiel 37:19)

The trees or boards (*ha 'ets*) **will have been** (*wa hayah*) **which you are writing** (*'asher kathab*) **on them** (*'al hem*) **in your hand** (*ba yad 'atah*) **to their eyes** (*la 'ayn hem*). (*Yachezq'el* / Ezekiel 37:20)

There is no tree, board, or hand of Joseph. He is an interesting fellow, but he does not belong in this context – nor does Ephraim. When speaking of the Covenant, it was conceived with 'Abraham and Sarah and then passed along

to their son, Yitschaq, and grandson, Ya'aqob, who became Yisra'el. It is never the Covenant of Reuben and Benjamin, Leah and Rachel, or Joseph and Ephraim. They are contributors and participants, but they are not the stars of this show.

And as we know having studied Howsha', Ephraim and Yisra'el are virtually interchangeable. To say "Ephraim and the tribes of Israel, his associates" is redundant. And it misses the point Yahowah is making through Yirma'yah, which is that Yisra'el and Yahuwdah will be united once again under Dowd.

They serve as a metaphor for reconciliation. When Yahowah returns, there will be nothing separating Him from His people. There will be no divisions among them, no rivalries or disputes over leadership.

As a result, there will be no reason to speak to either side of the restored family. They will have made their decisions regarding Yahowah and now will have been equipped with His Towrah. Nothing more needs to be said.

You are commanded to speak to them (*dabar 'el hem*), **here and now, thus said** (*koh 'amar*) **my Lord and Master** (*'adony*), **This Is Not Him** (*#^#!*), **behold** (*hineh*), **I will take** (*'any laqach*) **the Children of Israel** (*'eth beny Yisra'el*) **from between** (*min bayn*) **the gentiles** (*ha gowym*) **which they have walked there** (*'asher halak sham*).

And I will assemble them (*wa qabats 'eth hem*) **from all around** (*min sabyb*) **and I will bring them** (*bow' 'eth hem*) **to their dirt** (*'el 'adamah hem*). (*Yachezq'el* / Ezekiel 37:21)

The Lord is getting confused over the timeline. Yisra'elites and Yahuwdym are currently being called out of the world of religion and politics. They will return to

Yisra'el as one people, reunited and reconciled with their God. This reunion occurs after the Exodus, not before.

Yahowah has been very specific in describing from whence He will be gathering His children. And it is never stated generically as from all around.

And I will have worked to have made (*wa 'asah*) **with them** (*'eth hem*) **for one gentile non-Israelite nation** (*la gowy 'echad*) **in the land** (*ba ha 'erets*) **by the mountains of Israel** (*ba hary Yisra'el*).

Then one king (*wa melek 'echad*) **will be for them all** (*hayah la kol hem*) **for king** (*la melek*). **And they will no longer be** (*wa lo' hayah 'owd*) **for two** (*la shanaym*) **gentile nations** (*gowym*) **and they will not be divided** (*wa lo' chatsah*) **any longer** (*'owd*) **for two kingdoms** (*la shanaym mamlakah*) **anymore** (*'owd*). (*Yachezq'el / Ezekiel 37:22*)

On occasion, and typically when they are in rebellion and acting like gentiles, Yahowah will refer to His people as *gowym* | non-Israelite nation. However, now that the relationship has been reconciled, His *'am* | people are *'am* | family. The Lowytan chose the wrong word for the occasion.

And he should know better. Neither Yisra'elites nor Yahuwdym are fond of being called *gowym* | gentiles. It is a pejorative slur and should not be used during their reunion.

The mention of mountains is hypocritical considering the Lord's assault on them in the previous chapter. And while Yahowah's prophets consistently acknowledge that Dowd is returning to be king, Israel hasn't existed as two divided countries for 2,700 years. This renders the second half of the previous statement incredulous.

So, we may ask: is the Lord being careless or reckless? And what are we to make of the religious clerics who claim

that Ezekiel was an inspired prophet when even the present baffles him?

The following statement is once again out of order. And this is important because, until we walk away from religion and politics, we are not in a position to answer Yahowah's call to come home. So, this should have been first on the Lord's list, not fourth.

They will not be unclean any longer (*wa lo' tame' 'owd*) **with their idols** (*ba giluwlym hem*), **and with their detestable vileness and filth** (*wa ba shiquwts hem*), **and with all of their rebellious defiance of authority** (*wa ba kol pesha' hem*).

Then (*wa*), **I will have saved them** (*yasha' 'eth hem*) **from all of their seats, assemblies, and dwelling places, especially from questioning everything about where they live** (*min kol mowshab hem*) **where they have missed the way and led astray** (*'asher chata'*) **in them** (*ba hem*).

I will have cleaned them (*wa tahar 'eth hem*). **And so** (*wa*), **they will have been** (*hayah*) **for me as people** (*la 'any la 'am*). **And I, myself, will be** (*'any hayah*) **for them as God** (*la hem la 'elohym*). (*Yachezq'el* / Ezekiel 37:23)

The Serpent is all twisted up in his attempt to repurpose the prophetic promise he has read in Yirma'yah 31. There, the Covenant is restored as a result of Yahowah placing His *Towrah* | Guidance inside of the reconciled remnant of Yisra'el. And it is this act which eliminates errant instruction. But so long as he can claim Yisra'el as his own and convince them that he is their God, nothing else matters to *ha Satan*.

One would have thought that, with the repetitive references to *Dowd* | David having served to fulfill Chag Matsah and then returning to be King of Israel on Yowm Kipurym, Christians would have been more cautious with regard to including Ezekiel in their Bibles. Since they are

anticipating the ‘Second Coming’ of ‘Jesus Christ’ to the Christian Church, and not the third appearance of *ha Mashyach* Dowd to Yisra’el, why do they believe any of it? Why are some 40 verses from Ezekiel woven into Revelation with contradictions of their doctrine of this magnitude?

My servant (*wa ‘ebed ‘any*), **David** (*Dowd*), **king** (*melek*) **over them** (*‘al hem*). **And one shepherd** (*wa ra’ah ‘echad*) **he will be** (*hayah*) **for all of them** (*la kol hem*).

And in my judgment (*wa ba mishpat ‘any*), **they will walk** (*halak*). **My stipulations** (*wa chuqah ‘any*) **they will observe** (*shamar*) **they will have done** (*wa ‘asah*) **them** (*‘eth hem*). (*Yachezq’el* / Ezekiel 37:24)

The reason that Yahowah’s Dabarym 18 test to expose false prophets requires them to get everything right is because charlatans prevail by being partially accurate. In this case, the Lord is integrating something which was previously prophesied regarding Dowd into his monologue to create the impression that he, like God, can predict the future. This provides him with a pretense of credibility he otherwise lacks. But then just as quickly, he fails the Towrah’s test with his next statement regarding a single shepherd. It is invalid, having been contradicted previously in Yirma’yah.

When we read Yahowah’s prophetic testimony, we are provided copious opportunities to make declarative statements about future events. This does not make any of us prophets but simply informed and responsible. The challenge we face, and the one the Serpent is failing, is, when communicating the word of God, we must be systematic, thorough, consistent, and careful with a keen eye to context and continuity. Not only does each event lead to the next in a symphony of logical causes and reasonable consequences, prophecies are incomplete

without the insights they provide. Yahowah is constantly reinforcing His message to humankind – and it is one which has not changed in 6,000 years.

Therefore, when we read something which has been accurately reiterated from an actual prophet set alongside errors large and small, and shadowed by numerous inconsistencies, we must rely upon Dabarym 18 to render an unequivocal verdict. Do not fall into the trap of believing that, if some things are true and others are not, the result remains useful when the good is taken from the bad. The opposite is true because God's testimony is corrupted by the false statements. In addition, the deceptions appear viable when accompanied by something credible.

In this case, the Lord of Babel is trying to convince the Children of Yisra'el that he is their God. And the easiest way to appear like Yahowah is to repeat things He has said and then take credit for what He has done and will accomplish.

That may sound simple enough, but it is surprisingly challenging because of the breadth and depth of God's message. Satan has been around for a long while, and he actually knows Yahowah but cannot pull it off. God is such a brilliant communicator, with subtle nuances and profound insights woven into His testimony, that His herald must be devoted to understanding if he is to get Yahowah's story consistently right.

Satan's devotion, however, has always been to himself, which is why Ezekiel has been wrong from beginning to end. The Serpent is capable of knowing the truth, and of repeating it, however, since it is typically contrary to his agenda, when we encounter something accurate in texts he has inspired, there is always an ulterior motive.

They will have dwelt (*wa yashab*) **in the land** (*ba ha 'erets*) **which I had given** (*'asher nathan*) **to my servant** (*la 'ebed 'any*), **Jacob** (*Ya'aqob*), **which they settled** (*'asher yashab*) **in her** (*ba hy*) **your fathers** (*'ab 'atem*). **And they have dwelt** (*wa yashab*) **upon her** (*'al hy*). **They and their children** (*hem wa beny hem*) **and their children's children** (*wa ben beny hem*) **forevermore** (*'ad 'owlam*). **And** (*wa*) **David** (*Dowd*), **my servant** (*'ebed 'any*), **elevated prince of them** (*nasy' la hem*) **to eternity** (*la 'owlam*). (*Yachezq'el* / Ezekiel 37:25)

The Land of Yisra'el was given to 'Abraham and to his descendants. This included Ya'aqob because he was his grandson. And while the benefits of the Covenant are eternal, the Land is not because Yahowah has promised to create a new universe for His Covenant Family.

Dowd's name does not in this context because his roles were decidedly different. Rather than being given the land, he fought for it, acquiring, unifying, and defending it. And by serving as the Pesach 'Ayil and fulfilling Matsah, Dowd earned every accolade, including our respect. As the Firstborn of Bikuwrym, his inheritance is rightfully afforded. Beyond the, the reference to Dowd being eternal, while true, is contrary to Christian Replacement Theology where he must be dead and buried for 'Jesus Christ' to inherit his accolades.

We are condemning Ezekiel because his claims contradict Yahowah's testimony. But since his testimony is also incompatible with Christianity and Judaism, why do we find it so prominently presented in their Bibles? And since he has been so out of sync with historical events, his popularity is hard to fathom.

The reason the Lord is continuing to throw so much misdirection at Jews at this time is because he recognizes it is the only way to recalibrate his narrative. To transition from a sadistic, anti-Semitic psychopath committed to

exterminating Jews, to being perceived as their God and Savior, takes some doing.

In pursuit of the impossible dream, the Serpent has adopted an integrated approach. He is the Lord of Babel after all. He has gone from deliberately getting everything wrong and being an unmitigated monster, to being mostly wrong, and now to being partially right. By contrast to what has come before, this aspect of the Devil's persona is sounding more divine. This strategy is so effective, the religious lap his venom up as if it is the nectar of gods.

As we press on, remember that the purpose of the Covenant is not "peace and tranquility." It exists so that Yahowah can adopt a perfected and immortal family, enabling our Father to raise His children by enriching and enabling, enlightening and empowering them. Nonetheless, continuing to pervert what he has pilfered from Yirma'yah, we read...

I will have cut (*wa karat*) for them (*la hem*) a covenant of peace and tranquility (*beryth shalown*), a covenant (*beyth*) everlasting (*'owlam*) it will be (*hayah*) with them (*'eth hem*).

And I will have given them, appointing them for a finite time (*wa nathan hem*) and I will have been made great and prolonged for a while (*wa rabah*) by them (*'eth hem*).

And I will have given (*wa nathan*) my sanctuary (*'eth miqdash* 'any – my sacred shrine; from *my* – to question *qadash* – that which is sanctified, consecrated, and considered holy) in their midst (*ba tawek hem*) for forever (*la 'owlam*). (*Yachezq'el* / Ezekiel 37:26)

It is true; Yahowah's Covenant is eternal. It exists to shower God's children with benefits, all of which are wonderful, none of which include being tranquil. Moreover, His gifts do not expire. And while Yah grows

along with us as a result of what we will accomplish together and the things we will experience as a family, the benefits of the Covenant do not include making God great nor prolonging His existence.

Also relevant, Yahowah will be reestablishing His *Beryth Beyth* | Covenant Home on Mount *Mowryah* | Moriah. It will not be a sanctuary or shrine. And like the Land of Yisra'el, His earthly residence cannot be forever because nothing material is everlasting.

And while the reference to the *miqdash* | questionable shrine was inappropriate at this time, the notion of a *mishkan* | portable tabernacle is particularly absurd. If the Lord wanted to play God, he should have considered Yahowah's original script.

Then will have been for a limited time (*wa hayah*) **my tabernacle as a portable tent** (*mishkan* 'any) **over them** ('al hem). **And for the moment, I will have been** (*wa hayah*) **for them as their god** (*la hem la 'elohym*) **and they, themselves, will be** (*wa hem hayah*) **for me as my people** (*la 'any la 'am 'any*). (*Yachezq'el* / Ezekiel 37:27)

It has all led to this point. The Lord of Babel needs to claim God's people as his own if he is to be perceived as Yahowah. This charade exists for that purpose.

Having used it in the previous sentence, the Serpent knows that 'am 'any | my people who are my family is the proper term on this occasion. So why do you suppose he reverted to *gowym*? Is it to demean those he does not respect and keep them unbalanced and questioning their sanity and worth? Or is it because he is still playing the numbers game?

And the gentiles of the non-Israeli nations will have come to know (*wa yada' ha gowym*) **that, indeed** (*ky*), **I** ('any), **This Is Not Him** (#^#!), **make Israel holy and sacred** (*qadash 'eth Yisra'el*) **by my sacred sanctuary**

and questionable shrine existing (*ba hayah miqdash* 'any) **in their midst** (*ba tawek hem*) **forevermore** (*la 'owlam*). (*Yachezq'el* / Ezekiel 37:28)

So much for being mostly right because this is totally wrong. The Yisra'elites and Yahuwdym with whom the Covenant has been restored will be in this position because they have come to *yada' Yahowah* prior to its reaffirmation. This cannot be after the fact. Few things are as essential to their reconciliation as this realization.

Christians errantly cite Jeremiah 31 as proof of a New Testament, but that is not possible for two reasons – one of which is apparent here. Yahowah speaks of the Covenant's renewal in conjunction with Yisra'el and Yahuwdah – not *gowym*.

In addition, the only difference between the Covenant with their fathers and its renewal with the remnant of Yisra'el is that the Towrah goes from being an external document we can observe or disregard to being integrated into our lives so that it guides our steps throughout eternity. It was omitted from the Lord's variation of Jeremiah because it is counter to his intent.

Yisra'el was conceived by Yahowah through the Covenant to be set apart and distinct – different than and separated from the gentiles. Their intended uniqueness was never the result of a shrine. But here, as would Muslims with the Dome of the Rock and Al-Aqsa Mosque on the Temple Mount, the Lord is marking his turf, claiming what belongs to Yahowah.

Since the Lord of Babel egregiously misappropriated and misconstrued *Yirma'yah* | Jeremiah 30 and 31, let's consider what Yahowah actually revealed before we are thrust into the midst of the Magog War. And as we proceed, please pay attention to the similarities and differences between Jeremiah and Ezekiel. They are similar because, through *Yirma'yah*, Yahowah accurately assessed the

current situation in Yahuwdah and Babel and revealed everything we need to know about this defining episode in the life of His people.

God systematically conveys the nature of the problem and the consequence, while also sharing the solution. And since Yahowah's testimony through Yirma'yah was written in the years between the Babylonian invasions of Yahuwdah, the false prophet borrowed heavily from Jeremiah to appear credible. However, while Ezekiel alludes to some of the same subjects and plays off similar word patterns so as to appear legitimate, his points of departure are many. And they are all deliberate, designed to upend the truth so that the Lord, who is not mentioned here, is perceived as Yahowah.

Please consider reading what follows twice, both before and after the explanation I have provided at the conclusion of Yahowah's prophetic declaration. This is among the most relevant portrayals of future events ever written and it is worth receiving your time and attention.

“The Word (*ha dabar*) which, to reveal the way to enjoy the benefits of the relationship (*‘asher*), came to exist (*hayah*) with (*‘el*) Yirmayahuw (*Yirmayahuw* – Yahowah Raises and Lifts Up, Teaches and Guides) from (*min ‘eth*) **Yahowah (*Yahowah* – the Almighty's proper designation pronounced as instructed by His *towrah* | guidance on His *hayah* | existence and His role in our *shalowm* | reconciliation as our *‘elowah* | God) **to announce** (*la ‘amar*), (*Yirma'yah* 30:1) **‘This is what** (*koh*) **Yahowah** (*Yahowah*), **the God of Yisra'el** (*‘elohym Yisra'el*), **proclaims** (*‘amar*), **so as to declare** (*‘amar*), **“Of your own volition, write** (*kathab la ‘atah* – choose to literally inscribe) **all of these words** (*‘eth kol ha dabarym*), **which lead to the proper path to get the most out of life, that** (*‘asher*) **I have and will be speaking to you about** (*dabar ‘el ‘atah*), **doing so in a written document so that****

there is a permanent record (*'el sepher*). (*Yirma'yah* 30:2)

Because, indeed (*ky*), behold (*hineh*), a time is coming (*yowmym bow'*)," prophetically reveals (*na'um*) **Yahowah** (*Yahowah*), "when I will return to restore (*wa shuwb*) the property and possessions taken during the captivity (*shabuwth*) of My people (*'am 'any*), **Yisra'el** | **Individuals who Engage and Endure with God** (*Yisra'el*) and (*wa*) **Yahuwdah** | the Beloved of Yah (*Yahuwdah*)," declares (*'amar*) **Yahowah** (*Yahowah*).

"And then (*wa*) I will return them, bringing them back (*shuwb hem*), to (*'el*) the Land (*'erets*) that, for the benefit of the relationship (*'asher*), I gave (*nathan*) to their fathers (*la 'ab hem*). They will receive it as their inheritance (*wa yarash hy'*)." (*Yirma'yah* 30:3)

And these are the words (*wa 'el leh ha dabarym*) which, to reveal the way (*'asher*), **Yahowah** (*Yahowah*) spoke (*dabar*) concerning (*'el*) **Yisra'el** (*Yisra'el*) and (*wa*) to **Yahuwdah** (*'el Yahuwdah*). (*Yirma'yah* 30:4) **This is what** (*koh*) **Yahowah** (*Yahowah*) conveyed (*'amar*) as we heard (*shama'*) the sounds (*qowl*) of concern over the terrorists and terrorism (*charadah pachad*) when there were no prospects of reconciliation or peace (*wa 'ayn shalowm*)." (*Yirma'yah* 30:5)

"Alas (*howy*), assuredly (*ky*), this time (*ha yowm ha huw'*) will be so different (*gadawl*) that there has never been anything similar to it (*min 'ayn kamow huw'*). It is the Time of Ya'aqob's Troubles (*wa 'eth tsarah huw' la Ya'aqob* – it is the period of Yisra'el's anguish and distress, of Jacob's adversity when Israel will be narrowed, reduced in size, and oppressed in dire straits by vicious foes). **And yet from it** (*wa min*), he [**Ya'aqob representing Yisra'el**] will be liberated and saved (*yasha'*). (*Yirma'yah* 30:7)

'And it shall happen in that day (*wa hayah ba ha yowm ha huw'*),' prophetically declares (*na'um*)

Yahowah (Yahowah) of the vast array of spiritual implements (*tsaba*'), 'that I will break (*shabar*) his yoke, his means of control and manipulation ('*ol huw*'), from upon your neck (*min 'al tsaw'r 'atah*) and I will pull off and tear away (*wa nataq*) your bonds and shackles (*mowserah 'atah*).

Those who are illegitimate and unauthorized, those falsely claiming authority as well as foreigners from a distant place advocating that which is improper (*zar*), will no longer make him work for them (*wa lo' 'abad ba huw' 'owd*). (*Yirma'yah 30:8*)

Instead (*wa*), they will serve with ('*abad 'eth*) Yahowah (Yahowah), their God ('*elohym hem*), and with Dowd (*wa 'eth Dowd*), their king and counselor (*melek hem*), whom, to reveal the way to the benefits of the relationship ('*asher*), I will raise up and establish for them (*quwm la hem*). (*Yirma'yah 30:9*)

Then (*wa*) Ya'aqob (*Ya'aqob*), My coworker ('*ebed 'any*), you will have nothing to fear ('*atah 'al yare*' – no reason to be intimidated or frightened),' Yahowah (Yahowah) reveals well in advance of it occurring (*na'um*).

'Nor will you be confused or dismayed (*wa 'al chathath*), Yisra'el (*Yisra'el*), because, behold (*ky hineh*), I will save you, delivering you ('*any yasha*' '*atah*) from being distant and alienated (*min rachowq* – from becoming separated as was the case long ago in a previous period of time), along with your offspring (*wa 'eth zera*'), from the realm (*min 'erets*) of their exile and captivity (*shaby hem* – where they were controlled and oppressed, even taken captive).

And (*wa*) Ya'aqob (*Ya'aqob* – serving as a synonym for Yisra'el) will change and return (*shuwb* – will turn around and come back, recovered and restored, transformed), and be in a most favorable situation (*wa*

shaqat wa sha'an), **with no one troubling him** (*wa 'ayn charad* – without a concern). (*Yirma'yah* 30:10)

For I am with you (*ky 'eth 'atah 'any*), **I prophetically declares** (*na'um*) **Yahowah** (*Yahowah*), **to liberate and save you** (*la yasha' 'atah* – to provide freedom and salvation, deliverance and prosperity).

Indeed (*ky*), **I will engage and act** (*'asah* – I will do what is necessary) **to bring an end to** (*kalah* – I will without fail bring to a conclusion, completely vanquishing) **all of the Gentile nations and institutions** (*ba kol ha gowym* – all of the foreign countries, entities, and each of the pagan peoples of conflicting cultures who are brought together by religion or politics) **among whom I have scattered and dispersed you** (*'asher puwts 'atah*) **by name and reputation** (*shem*).

You will be the exception because (*'ak 'eth 'atah*) **I will not act in such a way** (*lo' 'asah*) **to cause you to fail or perish** (*kalah* – you will not be annihilated or destroyed).

Instead, I will provide instructions for you (*wa yasar 'atah* – I will enable you to be correct, teaching you and thereby strengthening you) **in the way to execute good judgment regarding the means to resolve disputes** (*la ha mishpat* – in how to be judgmental, on how to be discerning and discriminating such that you can make good decisions; from *my* – to ponder and ask questions about *shaphat* – being judgmental, making informed and rational decisions, resolving controversies, and being just) **such that you are found innocent and are not punished** (*wa naqah* – so that you are pardoned and forgiven, seen as clean and pure, purged of imperfections).

I will not banish you nor leave you destitute (*lo' naqah 'atah* – I will see to it that you are never again forced to live elsewhere nor lack for anything).” (*Yirma'yah* / Jeremiah 30:11)

And this takes us to the preeminent event in universal history...

“**Behold** (*hineh* – look up and pay especially close attention), **a time is coming** (*yowmym bow* – days are approaching),’ **Yahowah** (*Yahowah* – God’s name transliterated as directed by His *towrah* – instructions on His *hayah* – existence) **reveals well in advance of it occurring** (*na’um*), **‘when I will enter into and cut with** (*wa karat ‘eth* – when I will establish through separation a set-apart agreement on behalf of) **the House of Yisra’el** (*Beyth Yisra’el* – the Home of those who Engage and Endure with God) **and with** (*wa ‘eth*) **the Family of Yahuwdah** (*Beyth Yahuwdah* – the Household of those Beloved of Yah), **a restored and renewed, repaired and reaffirmed** (*chadash* – a reestablished; from *chadash* – to renew and repair, to restore and reaffirm), **Covenant** (*Beryth* – Family-Oriented Relationship). (*Yirma’yah* 31:31)

It will differ somewhat from (*lo’ ka* – it won’t be exactly like) **the Covenant** (*ha Beryth* – the Family-Oriented Relationship Agreement) **which, to reveal the way to the benefits of the relationship** (*‘asher* – that provide directions showing the steps to walk which are correct and give meaning to those who are properly led and guided), **I entered into** (*karat* – I established by setting apart when I cut) **with their fathers** (*‘eth ‘ab hem*) **on the day** (*ba yowm* – during the time) **I firmly took them by the hand and, with overwhelming intent, overpowered the situation** (*chazaq ‘any ba yad* – I showed an intense resolve and was inflexible in My influence over them, even overpowering them due to the urgent need for Me to help them prevail) **to bring them out** (*la yatsa’ min* – to draw them away and bring them close, descending and extending Myself to serve by removing them as part of an exodus from) **of the realm of the Crucibles of Oppression** (*‘erets Mitsraym* – the place of subjugation, religious coercion,

and political tyranny, the land of military domination and economic cruelty; from a compound of *my* – to question and *tsar* – troubling and adversarial situations).

Relationally, they broke (*‘asher hem parar ‘eth* – they sought to nullify that relationship by thwarting its intent and by disassociating from the correct path, thereby revoking the benefits of) **My Covenant** (*beryth ‘any* – My Family-Oriented Relationship Agreement) **although we were married** (*wa ‘anoky ba’al ba hem*),’ **Yahowah** (*Yahowah*) **reveals through this prophet** (*na’um*). (*Yirma’yah* 31:32)

‘For this reason (*ky*), **this is** (*zo’th* – specifically) **the Covenant** (*ha beryth* – the Family-Oriented Relationship Agreement) **which, to enjoy the benefits of the relationship** (*‘asher*), **I will cut** (*karat* – I will create through separation, making and establishing) **with** (*‘eth* – on behalf of) **the House of Yisra’el** (*Beyth Yisra’el* – the Home of those who Engage and Endure with God) **after that and then without hesitation** (*‘achar ha hem* – at a later period and in a different time, in the latter days),’ **prophetically declares** (*na’um*) **Yahowah** (*Yahowah*):

‘I will give, placing (*nathan* – I will gift, provide, and ascribe, producing, offering, and bestowing) **towrah** (*‘any* | **My guidance** (*‘eth towrah ‘any* – that which is associated with My teaching, instructions, and directions) **within them** (*ba qereb hem* – inside of them, such that it is part of their inner being, part of their thought process, affecting their conscience, and animating their lives).

And integrated into their ability to make decisions and affect their judgment, upon their hearts (*wa ‘al leb hem* – to influence their hearts and minds, their inclinations and disposition, their character and thinking), **I will write it** (*kathab hy’* – I will engrave it).

I will be (*wa hayah* – I will exist as) **their God** (*la hem la ‘elohym* – drawing near them and approaching them

as a Ram shepherding His sheep). **And they shall be My Family** (*wa hem hayah la 'any la 'am* – and they will always exist near Me as My People). (*Yirma'yah* 31:33)

No longer will anyone impart information or teach (*wa lo' lamad 'owd*) **individuals in association with an errant and outspoken world** (*'ysh 'eth rea' huw'* – their companions, friends, and misled countrymen) **or** (*wa*) **other individuals according to brotherly kinship** (*'ysh 'eth 'ach huw'*) **so as to say** (*la 'amar* – approaching to declare), **“Choose of your own accord to know Yahowah** (*yada' Yahowah* – decide to recognize and acknowledge Yah, and to become familiar with and understand Yahowah!)” **because** (*ky* – truthfully and by contrast, at this time) **everyone will know Me** (*kol hem yada' eth 'any* – all of them, without exception, will actually be aware of and genuinely acknowledge Me), **from the youngest** (*la min qatan hem*) **and up to the enduring witness of most important and oldest** (*wa 'ad gadawl hem*),’ **prophetically reveals** (*na'um*) **Yahowah (Yahowah).”** (*Yirma'yah* / Yah Lifts Me Up and Raises Me / Jeremiah 31:34)

Since this is being considered within the context of exposing and condemning a false prophet, let’s deal with the contrasts between *Yirma'yah* | Jeremiah and Ezekiel prior to contemplating the guidance Yahowah is providing. Some of the more revealing differences between real and fake include...

In the opening statement of the 30th chapter of *Yirma'yah*, *'asher* was inserted between *dabar* | word and the verb, *hayah* | came to exist, to explain that the ensuing message reveals the way to enjoy the benefits of the relationship.

Yirmayahuw is addressed by name rather than being discounted by a superfluous title, even here in the 30th chapter. Then what follows is clearly delineated by stating that these words are *min* | from Yahowah.

God is not called '*adony* | my Lord. Moreover, rather than addressing the lost tribes of Yisra'el as does the Lord of Babel, Yahowah is correctly identified as the God of Yisra'el.

Rather than the Lord telling the son of humans to say something, which would be difficult to remember and of limited value to anyone beyond the initial audience, Yahowah asks Yirma'yah to inscribe every word He is speaking. God wants to create a permanent record on a written document. Yahowah's overwhelming preference for writing permeates His prophetic portrayals, beginning with Moseh and the Towrah. He specifically asks His prophets to write down what He is saying to them, in His words, creating a contemporaneous record of His message. This is something we never see in Ezekiel, Daniel, Enoch, Job, Maccabees, the Talmud, the New Testament, or the Quran.

With only five exceptions, the written word is superior to that which is spoken. The advantages to saying something rather than writing it include: the ease of changing what was said to fit what ensues, emotional conveyance, the capacity to deceive, the ability to motivate ill-conceived responses, and the propensity to attract an audience which is caught up in the moment and prone to distraction.

Yahowah not only speaks prophetically of future events, He identifies His audience and delineates the timing. His message is consistent, moral, contextual, pertinent, and enlightening. In this case, Yahowah takes His readers to the '*Eth Tsarah la Ya'aqob* | Time of Israel's Troubles – to the period of the people's adversity and dire straits when the nation will be reduced in size and Jews will be severely oppressed. This is essential to our understanding because, while the opening act commenced on October 7th, 2023 with the Islamic terrorist attack into Israel, things will get even worse beginning in the fall of

2026 and last exactly ten years from the point of inception. The imposition of the suicidal Two-State Solution is being considered as the “solution” today, in early 2024. I suspect that it will take a turn for the worse during Easter Week in 2027. Then life will become unbearable three years prior to Yahowah’s return with the 1st of ‘Abyb, 5997 Yah, two weeks prior to Passover 2030, demarking the darkest hour.

Immediately after revealing what will transpire, Yahowah reassures Yisra’el that they will be liberated and saved. God has promised to intervene to break the bonds that have been used to control His people. Foreigners, and those who have illegitimately claimed authority, will lose the ability to manipulate and control Yisra’elites – affirming that God will do away with Jewish and Gentile religious and political authority.

Rather than laboring under the edicts of man, Yahuwdym will begin working with Yahowah and Dowd – fulfilling their purpose. Importantly, Father, Son, and Family will all be working together for the benefit of the relationship. Intimidation and confusion will be bygones as will alienation and control. Freedom reigns.

For this to occur, Yisra’elites must change their thinking and return to Yahowah. It is only then that God can save His people.

While some *gowym* will remain, Yahowah will intervene at this time to bring an end to Gentile nations and institutions – in particular, those in the Middle East, America, and Europe where Jews have been dispersed. After cleaning house, it is Jews who will survive.

What follows, however, is exceedingly important because some Yisra’elites will be counted among those who are judged and held accountable. So Yahowah is providing instructions and sound teaching for His people on how to exercise good judgment regarding the means He has provided to resolve disputes. It is time to make an

informed and rational decision about Yahowah, His Towrah, Beryth, and Miqra'ey. Those who do will survive.

And that leads us to Yahowah's declaration of how this will occur. God reveals that a time is coming, following Israel's Troubles, when He will establish through separation, a *chadash* | restored, renewed, repaired, and reaffirmed *Beryth* | Covenant with the Houses of Yisra'el and Yahuwdah.

Since Yahowah will now be residing with His people, since God has removed every negative influence, because He has provided His final instructions and concluding witness, and since He has given His people one last opportunity to make an informed and reasoned decision, having now saved all of those who have done so, this reaffirmation of the Covenant will be different than it was when articulated through Moseh to the Houses of Yisra'el. And thankfully this is so because the Children of Israel were miserable during the Exodus and did not improve thereafter. God does not want a repeat of that episode.

Yahowah's approach to His people has changed because the situation dictates a different response. When Yisra'elites did not know Yahowah, when they had no freewill and their lives were in imminent danger, before the Towrah was written, our Father used a firm and resolute hand to rescue His children and remove them from harm's way. That was the only viable response.

The situation is now entirely different – the opposite actually. Every single soul participating in this renewal of the Covenant knows Yahowah. The choices they have made pursuant to God's instructions prior to and during the Time of Troubles have made it possible for Yahowah to save them – this time forever.

The second *Yatsa'* | Exodus, this one from the modern manifestations of *Babel* | Confusion rather than ancient *Mitsraym* | Religious and Political Oppression, is over.

There is no longer any danger to our souls or any remaining corruption to lead anyone astray. The *Beryth* | Covenant which had been broken is now repaired and restored. The divorce and estrangement are over. So now, Yahowah's hand is outstretched and open for us to grasp as a child would reach up to his or her father.

Prior to Yahowah's return with Dowd, humankind had the opportunity to read or reject the Towrah's Guidance and Teaching. Those who closely examined and carefully considered it and then responded appropriately to Yahowah, His Beryth and Miqra'ey are celebrating the Day of Reconciliations. Those who ignored, altered, augmented, or rejected it are gone.

With only Family remaining, Yahowah can integrate His *towrah* | instructions, teaching, and guidance into our lives without infringing upon our freewill. And that is essential at this time because we are on the cusp of eternity, with the opportunity to explore the universe completely liberated in dimensions and time. With the proper instructions and guidance, it will be a grand adventure. Without them, we'd be a danger to ourselves and others.

Yahowah's *towrah* | guidance is being written in the place that it will do us the most good – on our hearts. With the *leb* representing the seat of judgment, God's instructions will enable us to render sound decisions while influencing our inclinations.

As a result, we will know and love our God. We will be His people and, even better, His Family. The words we speak from this point forward will be reasoned and true. No one will be misleading anyone.

And speaking of this, I cannot help but think that the conclusion of Yahowah's message through Yirma'yah was written in refutation of the Lord of Babel and Ezekiel. As they constantly protest "then they will know and acknowledge that I am Yahowah," God says that there will

be no such referendum. Those who are no longer with us will never acknowledge Yahowah and those who have survived will have known Him prior to arriving at this point. And that is an important lesson, one we would be wise to acknowledge prior to it being too late.

Those are Yahowah's thoughts. He welcomes your response.



Ra'ah Gadowl | Great Reveal

Feast of the Beast...

With the skeleton army at the ready, albeit without minds, hearts, souls, or swords, the spiritual *tsaba* ' | host of *ha Satan* | the Adversary needs an enemy to fight. And what better rival for a mythical force than an imaginary foe? So, what before our wondering eyes should appear, but the reincarnation of Noach's grandchildren as the force *majeure* of the battle royale – an imaginary superpower modeled after someone who fancies himself worthy to oppose what he had been. This is the final reveal, the adversarial Day of Days.

It all leads to the Feast of the Beast – the gruesome and grotesque climax to Ezekiel's mercurial tale. We will soon discover where the skeleton army acquired its flesh and blood.

And yet, just as the Valley of Dry Bones was a macabre charade to garner an audience, there is no Gog, and the Magog War is a ruse. Those seeking an earthly foe will be disappointed.

However, there is a battle underfoot, and it is being waged for the very thing the skeletons lacked – souls. And while the central player in the closing episode of Ezekiel's story is real, he is not who he wants to be, nor is he the one so many have been led to believe.

With all of the speculations and opinionated theories over the identity of Gog, Magog, Meshek, and Tubal, I'll bet that you did not see this one coming...

And it is (*wa hayah*) **a word** (*dabar*) **of This Is Not Him** (#^#!) **to me** ('*el* 'any) **to say** (*la* 'amar), (*Yachezq'el* / Ezekiel 38:1) **child of mortal man** (*ben* 'adam), **it is imperative that you set your face** (*sym paneh* 'atah) **toward** ('*el*) **Gog** (*Gowg* – related to *Ra'uwben* (Behold the Vision of a Son), the disgraced, disenfranchised, deprived, and disinherited firstborn of Yisra'el for engaging inappropriately in his father's home) **of the land** ('*erets*) **of the Magog** (*ha Magowg* – a compound of *mah* – to question and *Gowg*), **the elevated prince and ruler** (*nasy'*), **the first and foremost leader in the beginning** (*ro'sh*) **of Meshech** | **the most highly valued who was dragged away and is now prolonged by taking the lead** (*Meshek*) **to Tubal** | **pervert and confuse the world** (*wa Tubal*).

You are compelled to act like a prophet (*wa naba'*) **regarding him** ('*al huw*'). (*Yachezq'el* / Ezekiel 38:2)

That is not what I expected. We have become conditioned to seeing *ha Satan* taunt the readers of Ezekiel with his self-portrait, but this is beyond the pale.

The time of lurking in the shadows is over. This is the Great Reveal. And it will lead to the Feast of the Beast.

While we are still ten chapters from the conclusion of Ezekiel, all that remains is pedantic, revisionist propaganda. The Towrah will be amended to facilitate a new temple for the new god, and a new arrangement of feasts will be ordained for this very different spirit.

Gowg, as the seed of Reuben, is the disgraced and disenfranchised legacy of the firstborn of Ya'aqob. *Ra'uwben*, from *ra'ah* and *ra'awah* | to envision and behold the *ben* | child, was Leah's way of gloating to her sister, to her husband, and even to her conniving father that she was more accomplished and worthy than she was perceived. Unfortunately, continuing to compete with her sister for her husband's attention, Leah, who was hated

before she was loved, neglected her son to the extent Reuben became envious of Jacob. So as the firstborn of Yisra'el grew older, he squandered his birthright by violating the sanctity of the family union with Bilhah – his grandfather's, stepmother's, and now father's handmaid and concubine. His indiscretion was a perverted and twisted way of rebelling that would cost *Ra'uwben* | Behold the Vision of the Son and his descendants, alienating and ostracizing them, ultimately depriving them of what should have been theirs to enjoy.

Reuben's manipulative and malevolent attitude toward his family would remain a festering wound which now serves as an analog for how the Serpent behaved in the Garden when abusing his relationship with Chawah. Indeed, 'Adam's woman represents the girl the Lord ogled and sexually abused previously in Ezekiel. She was not a random adjunct to this twisted tale.

Satan's affinity for *Ra'uwben* | Behold the Son's Vision is why the Lord of Babel ravished and discarded his captive woman in Ezekiel 16 and again in the 23rd chapter of this tortured tome. *Gowg* presents the Lowytan as he sees himself, as the one in the beginning who was the most deserving and highly valued, having been cast off and disenfranchised for his indiscretion of inappropriately violating the sanctity of the family – charming Chawah out of her life in the Garden. The Serpent had entered her home to mislead and defile her.

Now he is reminiscing because the Lord seeks to be what he was in 'Eden. A long time ago in a Garden far away, this Cherub was so alluring he was able to charm the souls out of God's beloved. And so now, he is resurrecting what *Ra'uwben* wrought to bring the entire family down.

Magowg, which is a compound of *mah* | to question and *gowg* | the spawn of *Ra'uwben*, reveals that we should ponder the reasons this obscure name was chosen. And as

we consider the implications of *Magowg*, be mindful that the actionable root of *She'owl* | Hell means “to question.”

Confessing to the crime of the millennia, and now moving deeper into the reveal, the Adversary is acknowledging that he sees himself as greater than Dowd, whom he painted as a *nasy'* | elevated prince and ruler. So, it is back to the future where the Lord is once again *ro'sh* | the first and foremost leader in the beginning.

And so now, we know why the Serpent ascribed this inappropriate *nasy'* title to Dowd not once but on over twenty occasions. It was a setup all along. And it was clever until it became sadistic and the *nasy'* was sacrificed to be eaten as part of the menu of the Feast of the Beast. But we are getting ahead of our story.

Continuing to gawk at Satan's Great Reveal, we discover that Hylel ben Shachar sees himself as *Meshech* | having been dragged away from being highly valued. But it is a setback he seeks to overcome, because *meshek* | his life will be prolonged by taking the lead in a most dubious affair. In revenge for what was done to diminish him, the individual represented by Gowg will *Tubal* | pervert and confuse the world and all of those living on Earth. In so doing, the Lowytan expects to be valued above his tormentor – Almighty God.

Wow! Breathtaking. There is a climax to the long and twisted story the Serpent has been weaving.

Before translating and researching these names, I had expected to suggest that the Lord of Babel had returned to messing around with monikers. Every name is a repeat of those used previously in Satan's story except for the intriguing selection of *Gowg*, *Magowg*, *Meshek*, and *Tubal* were among Noah's grandsons through Japheth. But until now, I had no idea why these three names were plucked from among the seven sons of Japheth or why they were written this way.

In reality, *Gowg*, *Magowg*, *Meshek*, and *Tubal* were people in our ancient past. They do not represent lands or principalities. However, it is intriguing that the Serpent would use them to slither out of the Ark along with Noah's extended family. And while Ezekiel is Satan's story, God set this up for us long ago. In these names, He provided clues we could use to understand the Serpent's declaration three millennia before we stumbled upon it.

Apart from these conclusions, *Gowg* | *Gog* is otherwise an enigma. All we know of him is found in 1st Chronicles 5. But within that story, we learn everything we need to know to unravel this riddle.

The chapter begins by affirming that Reuben's sons were expressly excluded from being enrolled in the genealogy of birthrights. This was the result of Ra'uwben's indiscretion in his father's home. Within this text, we also discover that from *Yahuwdah* | Judah would come the leader of God's people and that he would overshadow the others – helping us understand Dowd's place in this explanation. Soon enough, Satan will explain how he intends to undo what Yahowah has promised. And it will make your skin crawl and stomach churn.

Ra'uwben's name is an imperative, telling us that we must behold this vision. His offspring are listed as *Chanowk* | Hanoah (devoted and dedicated to rise, from whose name we get the Book of Enoch), *Paluw'* | Pallu (distinguished, marvelous, and wonderful), *Chetsrown* | Hezron (sounding the trumpet within the courtyard), and *Karmiy* | Carmi (for my vineyard). It is yet another series of clues for our consideration. And while Chanowk and Paluw' serve as adept and obvious metaphors for the Lord, so do Chetsrown and Karmiy. The trumpet blasted within the courtyard is to announce the impending Feast of the Beast. And the vineyard the Beast is claiming belongs to Dowd and was cultivated by God.

With these descendants listed for the reasons we just deduced, we find that *Yow'el* | Joel (a truncated adaptation of Yahowah's name יהוה without His people עַם as God) is presented as the fifth son of *Ra'uwben* | the child whose vision we must behold. We are told that his son, *Shama'yah* | Shemaiah (Listen to Yah), fathered *Gowg* | Gog (of unknown derivation), who had a son named *Shim'iy* | Shimei (Listen to Me). And that's it. There is nothing more said of this Gowg who is being used as the final alias preceding the Great Reveal. And yet, what was conveyed proved more than enough to solve this riddle.

Staying in 1st Chronicles 5 a moment longer, after some additional genealogies, we discover that a great, great-grandson of *Yow'el* | Joel lived in Aroer toward Nebo of Baal-meon. And this is instructive because *Nebow* is Nebu, the god for whom Yahuwdah's menace, King Nebuchadnezzar of Babylon, was named. *Nebow* is also the place where Moseh, Yahowah's great prophet and liberator, died.

And while Ba'al is the Lord of Babel, *Ma'own* is his home. *Ma'own*, a compound of *mah* | to ponder the implications of '*ownah* | cohabitation with conjugal rights in the questionable habitation which serves as the lair of jackals.

Should you be looking for them on a map, in *Bamidbar* / Numbers 32:38, we are told that these names, since they were of pagan gods, were changed by the Reubenites – or more accurately, they *sabab* | went all around them. Nonetheless, these places were located in the territories assigned to Reuben south of Galilee and east of the Dead Sea. Their descendants, we are told, migrated through the wilderness toward the Euphrates and into the land of Gilead to water their cattle. Gilead was south of the Galilee watershed, east of the Jezreel Valley, and tucked between the lands of Gad and Manasseh. Then, to help us make the needed connections, for no other apparent reason, we read

that *Yow'el* | Joel | God without His Children was considered the *ro'sh* | first and foremost from the beginning.

Therefore, if *Gowg* | Gog was plucked out of obscurity for the reasons we have articulated, then he was a Yisra'elite, not a Gowym. He lived within the borders of yesterday's and today's Israel. And that makes Gog an exceedingly interesting choice of aliases in his portrayal of Satan before his fall.

Should you be curious, in the area of Gilead today near the southern shores of the great watershed, there is a lovely beach and park along the Sea of Galilee, a shopping mall, a few large manufacturing facilities, some commercial buildings, and lots of productive farmland. It is the furthest thing from menacing, especially now that the Golan is part of Israel.

Should Ezekiel have done as he was told by the Lord of Babel, he would have gazed in this direction, looking past the hills of the Golan Heights some 500 miles northwest of Babylon. And while that ostensibly brings us to the '*erets Magowg* | the Land of Magog – an idyllic location along the southern shores of Galilee, as such, it may be a harbinger of Jesus soliciting fishermen and walking upon the water in this place.

While the Lord of Babel will implicate Persia, Cush, Put, Gomer, and Beth-Togarmah in the Magog conspiracy, it is Revelation 20 which takes it to another place by saying:

“And when the thousand years are expired, Satan shall be loosed out of his prison, (Revelation 20:7) and shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the sea. (Revelation 20:8)

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.” (Revelation 20:9 KJV)

Yikes! While this declaration from the Book of Revelation isn’t completely accurate, it is incriminating. Should *Yahowchanan* | John have written this, we are left to wonder if he came to the same conclusion – and was therefore directly associating Gog with Satan and Magog with She’owl. It is, after all, the only viable explanation as to why these two names – found in Ezekiel – would be associated with Satan in the 20th chapter of Revelation.

The juxtaposition of *nasy’* and *ro’sh* is fascinating and revealing. As we know, the Lord has used *nasy’* on multiple occasions to describe *Dowd* | David. And since the title was inappropriate, we now know that it was to set up this comparison. Together, *nasy’ ro’sh* read as “the elevated ruler and prince who was the first and foremost leader in the beginning.” The only one who would claim to be superior to Dowd and say this of himself would be the author of this declaration – Satan. And that is why, I suspect, the Book of Revelation portrays Satan emerging from Gog and Magog to do battle in Jerusalem.

Based upon the genealogy of *Gowg* and the cause and consequence of Ra’uwben’s indiscretions, the most credible conclusion is that *Gowg* is *ha Satan*. And then based on its association and etymology, *Magowg* is *She’owl*.

Curiously, in this regard, the primary definition of *Meshek* is “that which was highly valued has been dragged away and is now in a prolonged quest to take the lead in disassociating and disenfranchising.” This leads to *Tubal* which means “to pervert and confuse the world.”

So, there we have it – right from the Devil’s mouth. This is as good as confessions get. And, therefore, it bears repeating...

And he has said (*wa ‘amar*) **here and now, thus said** (*koh ‘amar*) **my Lord and Master** (*‘adony*), **This Is Not Him** (#^#!)...

Behold (*hineh*), **I to you** (*‘any ‘el ‘atah*), **Gog** (*Gowg* related to *Ra’uwben* (Behold the Vision of a Son), the disgraced, disenfranchised, deprived, and disinherited firstborn of Ya’aqob for engaging inappropriately in his father’s home with a captive woman), **the elevated prince and ruler who is lifted up** (*nasy’*), **the first and foremost leader from the beginning** (*ro’sh*), **who was highly valued before having been dragged away, and now is prolonged by taking the lead in disassociating and disenfranchising** (*Meshek*) **so as** (*wa*) **to pervert and confuse the world** (*Tubal*). (*Yachezq’el* / Ezekiel 38:3)

I appreciate the clarification and the confession of “*‘any ‘el ‘atah Gowg* – I to you, Gog.” You are a clever one, Mr. Serpent.

Now that we know who we are dealing with, it’s time for the Serpent to dispense with the Adversary demarcation in order to be perceived as if he were God. But even this is a curious undertaking because it seems like a continuation of his confession. This is reminiscent of aggrandizing and glorifying the King of Tyre, the Cherub in the Garden, the Pharaoh of Egypt, and the soaring Cedar of Eden before cutting them all down...

So, I will change to return and be restored (*wa shuwb* – I will come back by doing it again, misleading believers so that they turn away) **for you** (*‘atah*).

Then I will offer to give and provide (*wa nathan*) **a thorn, perhaps a ring or hook, even a fetter** (*chach*) **into your jaw** (*ba lachy ‘atah* – in your cheek, jowl, or mouth).

And I will bring that which is associated with you out (*wa yatsa' 'eth 'atah* – I will withdraw you akin to an exodus).

So with all of your strength, wealth, and ability, in addition to your troops (*wa kol chayil 'atah* – with your vigor, capability, and army), **flying stallions** (*suws*) **and charioteers** (*wa parash* – as well as distinguished and vocal orators), **fully clothed, beautiful and perfect** (*lebuwsh miklowl* – completely dressed, gorgeous and splendidous without any impurity), **every one of them** (*kol hem*), **an extensive religious congregation and great assembly** (*qahal rab* – a large religious and political community with a leadership structure emphasizing customs and rituals for believers akin to rabbis holding a grand convocation), **a cold thorny barb for the flock** (*tsinah* – cool and shielded, a thorn for the sheep) **with a questionable defense** (*wa magen* – surrounded by questionable defenders), **seizing** (*taphas* – controlling the use of and capturing) **swords** (*cherebowth* – knives, daggers, and double-edged weapons of war) – **all of them** (*kol hem*). (*Yachezq'el* / Ezekiel 38:4)

Based upon what we heard Dowd reveal through Dany'el, *ha Satan's* grand entrance into Jerusalem will be on the 1st of 'Abyb, 5997 Yah | April 3rd, 2030, at the beginning of the Hebrew new year, and a couple of weeks before the Passover arrival of the two Witnesses. His intent will be to mislead believers so that he is restored to glory, even recognized as Yahowah among Jews and Gentiles alike.

The thorn he is offering is a foreboding reference to the thorn in Paul's side. It was deployed to prove that the principal author of the Christian New Testament was under Satan's control – which is how it is being deployed in this context. Even if the reference should be to a ring or hook, the implication is that all others will be silenced so that the Lord can speak. Also, the mouths of those allowed to talk

at this time will be controlled so that the Beast of Babel can use them to announce his arrival.

While Yahowah is the sponsor of two *Yatsa'* | Exoduses, Satan wants his as well. In his case, the withdrawal will be from Yahowah so that he can replace God in His people's lives.

The use of *chayil* is evocative in this situation because it is how the Lowytan described his Army of Bones. It speaks of strength and ability, even an abundance of riches, in addition to a large and capable fighting force. Therefore, the Lord is ascribing considerable influence, power, and grandeur to Gog, making this formidable foe the Adversary.

With *suws*, the Serpent could be waxing poetic about his remembrance of the sexual prowess of his stallions when he had them rape Jewish women. They could be addressing the military might he ascribed previously to kings of Egypt and Babylon. Or their ability to take flight with the charioteers could be a flashback to the opening chapter, with the Lord perched atop his wheeled vehicle and flying through the heavens above Babel. *Parash* could even refer to the distinguished orators the Adversary now has under his control.

What's peculiar is their appearance. Since it would be odd to point out that they were fully clothed, it is apparent that the Lord is bragging again, telling us that those who were associated with the high and mighty *Gowg* were absolutely gorgeous and completely perfect. And that is how *ha Satan* pictures himself and, apparently also, his host. It is to suggest, to the extent we can believe him, that, just as Yahowah has a *tsaba'* of *mal'ak*, Satan leads a cadre of spiritual beings who are at his beck and call. And they are splendidly beautiful, even perfect, in their own special way. There is nothing God can do that Satan cannot do better – at least from his perspective.

There is also the possibility that Satan is trying to revisit the scene of his crime and compare it to Ra'uwben's. While the targets of both individuals would have been naked at the time, and thus vulnerable, in the Serpent's recasting of events, they are now beautifully attired. Evidently, he doesn't want to be seen as a pervert.

So, this splendid procession of pure and flawless individuals – every one of them – formed a *qahal rab*. This means that Satan intends to parade around Jerusalem with an extensive religious congregation. His great assembly, which will likely include rabbis, will be known for fixating on their customs and rituals as these believers hold a grand convocation. The Serpent certainly expects to have no difficulty finding allies among religious and political Jews. And he is convinced that he, unlike Yahowah, will draw a large crowd.

The Lord's commentary continues by describing *tsinah* | a cold thorny barb for the flock. This is symbolic of a goad, a sharp pointed stick that was used to control domesticated animals. *Sha'uw* | Paul spoke of it during his session with Satan on the road to Damascus.

Collectively, the shepherds of the sheeple will have their alibis. However, Satan will be unimpressed with the questionable defense they will muster to explain their allegiance to him. He is a capricious and fickle phenomenon.

Taphas can be read in a number of ways, but the preferred meaning suggests that those aligned with Satan will attempt to seize every sword such that they control their use. And based upon their influence in the current Israeli coalition, the rabbis may prevail.

Once we discover that *Gowg* | Gog, as a descendant of *Ra'uwben* | Behold the Son's Vision, is associated with Gilead, we realize that he would have been a Yisra'elite living within Israel. Therefore, he is pictured as the enemy

within. However, now, after being cast as part of a religious and political community, he is shown in league with Persia, Cush, and Put – a formidable foe in Iran along with two nebulous nobodies.

And while I'm going to render *paras* as "Persia," doing so demonstrates that Ezekiel was written at a later date. Babylon would not become Persia until Cyrus the Great conquered one to create the other.

Persia (*paras* – a large carrion bird such as a vulture or eagle, to divide into two parts, or a food offering with a divided hoof), **Cush** (*Kuwsh* – Noah's grandson, of foreign origin representing an unknown land, suggested as Southern Egypt, Ethiopia, Nubia, Sudan, Southern Arabia, Northern Africa, Upper Mesopotamia, or Eastern Turkey), **and Put** (*wa Puwt* – Noah's grandson, of foreign origin, likely means bow, may be Libya or another African nation) **with them** ('*eth hem*), **all of them** (*kol hem*) **with a questionable defense** (*wa magen* – surrounded by questionable defenders) **and protective head covering** (*wa kowba'* – a helmet, headgear designed to resist blows). (*Yachezq'el* / Ezekiel 38:5)

Should *Paras* be descriptive of Persia, yesteryear's Babylon, this may be a subtle way of reminding us that the Lord of Babel will arise out of the birthplace of institutionalized religion and its integration into the government. *Babel* is the Devil's spawn. As the linguistic basis of Bible, to be *Babel* is to be Confused with the Lord.

With the other four names on his list, the Lord could just as easily have said, "*I don't know, because I am clueless, having run out of ideas, so I'm going to play around with the names of Noah's grandkids.*" Cush and Put are impossible to locate with any degree of certainty. And Gomer is a lost cause – literally.

Gomer (*Gomer* – grandson of Noah and Howsha's temple prostitute, meaning: cease to exist and inadequate,

an unknown land, although some speculate that it is a band of Cimmerians in Gamir along the Caspian steppe, although some suggest it is Crimea, a peninsula in the Black Sea), **and all his soldiers, his army hordes and bands of wings** (*wa kol 'agaph huw'* – ?, used only in Ezekiel, perhaps from *nagaph* – to stagger and stumble having been smitten and stricken), **the House of Towgarmah** (*Beyth Towgarmah* – son of Gomer, great-grandson of Noah, Home of Grief, possibly Armenia or Israel), **distant borders** (*yarekah* – the remote areas or depths below) **of the treasured north** (*tsaphown*), **and with all of his hordes of soldiers and army bands** (*wa 'eth kol 'agaph huw'*). **Numerous and great peoples** (*'amym rab*) **with you** (*'eth 'atah*). (*Yachezq'el* / Ezekiel 38:6)

Should Gomer represent Gamir, the outpost of the Cimmerians in the Caspian steppe, it would be in today's Georgia, near Tbilisi, between the Black and Caspian Seas. To the north is Russia, to the east is Azerbaijan, and to the south we find Armenia and Eastern Turkey. Tbilisi's Eastern Orthodox population of 1.1 million is currently under the thumb of Vladimir Putin. And since this is a reference to forming an army, the Georgian Defense Force is a robust 37,000 soldiers strong.

Moving south to neighboring Armenia, and the House of Towgarmah, the tiny, land-locked nation, has suffered more than its share of grief. They have been oppressed and controlled by the Persians, Mongols, Ottomans, and Soviets. Now independent, the Armenian Armed Forces number 68,000 soldiers.

'*Agaph* is another of Ezekiel's made-up words. If its verbal root means to stagger and stumble as a result of being struck, this is not a formidable foe, even inclusive of *Gomer* | Inadequate and *Beyth Towgarmah* | the House of Grief. Apart from the neo-Babylonians represented by

Persia, this is a rather pathetic list of coconspirators – no matter how numerous.

Further, while there are plenty of people in Persia, there are no vast hordes or militaries in Cush, Put, Gomer, or Towgarmah. And last I checked, Persia, which is the only identifiable adversary, is not north of Israel. And that's a problem, because, without them, there is nobody left to fill the ranks of Gog's army.

Moving on, one would normally assume that the Lowytan was addressing Yisra'elites with his next pronouncement – pleading with them to be prepared. But no, he has been and will continue to speak to the mythical Gowgites. So why is he asking any of this?

You must be prepared and ready, even decided and properly equipped, proven and especially loyal (*kuwn wa kuwn*), for yourselves (*la 'atah*), you, and your entire congregation, your army and your massive religious community (*'atah wa kol qahal 'atah*), who are summoned and assembled for this political and religious purpose (*qahal*) for you (*'al 'atah*).

You exist for them (*wa hayah la hem*) as guards over a prison and as a place of confinement (*la mishmar* – in the custody of those who are in jail, questioning their imprisonment). (*Yachezq'el* / Ezekiel 38:7)

Among the incredulous things the Serpent has expressed, this is one of the most inexplicable. This entire charade is to create the impression that there is a massive army of bad guys scheming to strike Israel such that the Lord must intervene to save the day. So, why egg them on, why insist that they be ready, committed to the cause, properly equipped, and loyal to men portrayed as decidedly murderous and evil? Is the Lord so desperate for a victory that he must create artificial aliases, allies, and villains? In debate, this fallacy is known as a straw man.

And since there is no rational explanation, it cannot be determined from the text if the Lord's massive religious congregation, political community, and military are being summoned to serve as guards in a prison or if, they, themselves, are among the inmates being confined. Either way, *mishmar* is not appealing.

While the Lord of Babel wants everyone to believe that he is calling all of the shots, the following is nonsensical. Persia, which was Babylon and is now the Islamic theocracy of Iran, cannot be called to arms because they are already armed to the teeth. This is like saying the US Army needs some guns.

After many days (*min yowym rab*), **you will be summoned, called to arms, and mustered, counted on and mobilized** (*paqad*) **during the last remaining years** (*ba 'acharyth ha shanahym*).

You will actually and continually come to and enter the land (*bow' el 'erets* – you will genuinely arrive and consistently be included in connection with the territory, nation, and Earth) **which is returned and restored** (*suwb* – which is brought back) **from the sword** (*min chereb*), **obtained, gathered, and assembled** (*qabats*) **from many great families and exalted peoples** (*min 'amym rab*) **upon the mountains** (*'al hary*) **of Israel** (*Yisra'el*) **which had existed as** (*'asher hayah*) **a continual, uninterrupted, and unmitigated** (*tamyd*) **ruinous, depopulated, and destroyed pile of rubble** (*la chorbah* – as a desolate wasteland, arid and dry).

And she from peoples (*wa hy' min 'amym*), **she was compelled to force the exodus** (*yatsa'* – she was made to demand the withdrawal at this time (hofal perfect third-person feminine singular)) **and have dwelt** (*wa yashab*) **unsuspecting and naïve** (*betach* – confidently undefended), **all of them** (*kol hem*). (*Yachezq'el* / Ezekiel 38:8)

It is again peculiar that Israel's alleged protector is commanding the nation's supposed foe, ordering them to attack. Equally incongruous with reality, during the last days Israel is not and has not been continually depopulated. The nation is not in a ruinous condition or languishing as a pile of rubble. The opposite is true. But then again, Satan has never been very good at prophecy.

With the hifil stem, the subject causes the object to participate in the action as an undersubject. Here, that would render *yatsa'* as "she enabled the exodus, making the withdrawal possible for those acting like her." However, with the hofal, *yatsa'* would read: "she was compelled to force the exodus, imposing the withdrawal upon those being removed." That is not indicative of how Jews have migrated to Israel since 1948. And of course, Israelis are the furthest from unsuspecting, defenseless, and naïve. The Lord did not do his homework and got all of this wrong.

With Israel surrounded by Islamic enemies, it's a wonder Satan found it necessary to create an imaginary foe. But nonetheless, rooting them on, he says...

And you will actually ascend at that time (*wa 'alah* – you will rise) **like a ravaging and ruinous storm** (*ka ha showa'ah* – consistent with this false and worthless speech).

You will be (*hayah*) **consistently coming and actually arriving** (*bow'* – you will enter) **like the cloud** (*ka ha 'anan* – similar to the appearance of something obscuring visibility) **to cover and conceal** (*la kasah*) **the land** (*ha 'erets*), **you and all of your army troops** (*'atah wa kol 'agaph 'atah*), **and many great and esteemed peoples with you** (*wa 'amym rab 'eth 'ath*). (*Yachezq'el / Ezekiel 38:9*)

To cover the Land of Israel like a cloud would require many hundreds of millions of troops – well beyond the

capacity of any or all of these haunts individually or combined. Therefore, even without the reference to greatly esteemed people, the Lord is exaggerating.

Here and now, thus said (*koh 'amar*) **my Lord and Master** (*'adony*), **This Is Not Him** (*#^#!*), **and it has been** (*wa hayah*) **in that day** (*ba ha yowm ha huw'*), **words, statements, and speeches** (*dabarym*) **will arise** (*'alah*) **upon your heart** (*'al lebab 'atah*) **and you will have considered and determined** (*chashab*) **evil and wicked** (*ra'* – harmful and troubling misfortune in league with friends and associates, fostering malevolent) **thoughts, designs, and plans** (*machashabah* – musings, schemes, and goals). (*Yachezq'el* / Ezekiel 38:10)

This is invalid as well. The only people sufficiently committed to the annihilation of Jews to attack Israel in the last days are Muslims. And their designs against God's people are hardly new. They arose 1,400 years ago with Muhammad as he was plagiarizing their Talmud to complete his Quran.

You say (*wa 'amar*), **I will rise up and ascend** (*'alah*) **over the land** (*'al 'erets*) **of rural open country** (*parazowth*).

I will come to pursue (*bow'*) **the quiet and restful** (*ha shaqat* – the peaceful and secure, silent) **who dwell** (*yashab*) **unsuspecting and naïve to the point of being confidently undefended** (*la betach*), **all of them** (*kol hem*) **dwelling** (*yashab*) **without a wall** (*ba 'ayin chomah*), **or bars** (*wa baryach*), **or either gates or doors** (*wa deleth*) – **none for them** (*'ayin la hem*). (*Yachezq'el* / Ezekiel 38:11)

Repeating a lie does not make it better. Israelis are neither naïve nor undefended. And they are surrounded by walls, gates, and doors, all designed to keep the Islamic terrorists at bay. This would not have appeared credible 2,500 years ago when most cities were walled, and today in the case of Israel, nothing could be further from the truth.

Some 1,300 years ago, Muslims poured out of Arabia to plunder the known world. But today, they seldom kill for booty, that is unless you count slave girls which they are zealous to capture.

To seize and steal possessions as booty (*la shalal shalal* – to rob one’s prey) **and to plunder the despised, looting and robbing out of disrespect** (*wa la bazaz bazaz*), **to turn your hand** (*la shuwb yad ‘atah*) **upon the inhabited ruins and destroyed dwelling places** (*charbah yashab*), **and to the people** (*wa ‘el ‘am*) **who are gathered and assembled together** (*‘asaph*) **from the gentiles and nations** (*min gowym*) **working livestock and acquiring possessions** (*‘asah miqnah wa qinyan*) **who dwell** (*yashab*) **at the center** (*‘al tabuwr*) **of the Earth** (*ha ‘erets*). (*Yachezq’el* / Ezekiel 38:12)

Israel has never been uninhabited. The nation is no longer in ruins. And if it were, that would have been the least desirable place to loot. As for those dwelling at the center of the Earth, it makes as much sense as the rest of this.

Continuing to pilfer the names of those born into Noach’s family long ago as if they were relevant today, we read...

Sheba (*Shaba’* – son of Cush, brother of Dedan, grandson of Noach, an unknown location perhaps in southern, northern, or western Arabia, Yemen, or Ethiopia), **and Dedan** (*wa Dadan* – grandson of Noach through Ham and Cush, thought to be northwestern Arabia), **and the merchant traders** (*wa socher*) **of Tarshish** (*Tarshysh* – grandson of Noach through Javan, somewhere in the Mediterranean), **and all of her fierce adolescent lions** (*wa kol kaphyr hy’*) **will say to you** (*‘amar la ‘atah*), **have you come** (*ha bow*) **to seize and steal possessions as booty for yourself** (*la shalal shalal ‘atah* – to rob your prey)?

Have you summoned, gathered, and assembled (*ha qahal*) **your political and religious community and army** (*qahal 'atah*) **to plunder and loot out of disrespect and contempt** (*la bazaz baz*) **to carry away** (*la nasa'*) **silver and gold** (*keseeph wa zahab*), **for grasping livestock** (*la laqach miqnah*) **and property** (*wa qinyn*), **to plunder and loot a defeated foe of much booty** (*la shalal shalal gadawl*)? (*Yachezq'el* / Ezekiel 38:13)

The Shebaitians, Dedanians, and Tarshishians posing this riveting question are not part of the fighting force but, instead, just curious onlookers. So, since no one knows where Sheba might be, we are left to ponder why the Dedanians are preoccupied with plunder. Curious, I took the bait and searched through satellite imagery of northwestern Arabia. And I noticed that there is only one reasonably sized town in that part of the world – Tabuk – and it's sterile and bleak. If you'd like to see what life would be like in the deserts of Saudi Arabia, take a gander at Tabuk. Methinks Satan is out of his mind in highlighting Dedan's fascination with plunder. They don't have so much as a paved street or even a tree to spruce up their desert abode.

As for the fierce adolescent lions posing ridiculous questions, the Lord may need to swear off the ergot for a while. This is little more than a word salad.

Therefore (*la ken*), **you must act like a prophet** (*naba'*), **child of person** (*ben 'adam*), **and have said** (*wa 'amar*) **to Gog** (*Gowg* – related to *Ra'uwwen* (Behold the Vision of the Son), the disgraced, disenfranchised, deprived, and disinherited firstborn of Yisra'el for engaging inappropriately in his father's home), **here and now, thus said** (*koh 'amar*) **my Lord and Master** (*'adony*), **This Is Not Him** (*#^#!*), **question not in that day** (*ha lo' ba ha yowm ha huw'*) **with my people, Israel, dwelling and inhabiting** (*ba yashab 'am 'any Yisra'el*) **unsuspecting, confidently believing while undefended**

and naïve (*la betach*), will you know and be aware (*yada*)? (*Yachezq'el* / Ezekiel 38:14)

So you have come (*wa bow*) from your place (*min maqowm* '*atah* – out of your home and office) out of the remote areas and extreme recesses of the great depths (*yarekah* – the boundary of space in a distant place) of the treasured north (*tsaphown*), you and a great many exalted peoples ('*atah wa 'amym rab*) with you ('*eth 'atah*), all of them (*kol hem*) riding horses (*rakab suwsym*), a great horde, an important religious congregation, and an extensive political community (*qahal gadowl*), along with a mighty army with tremendous capabilities which is exceedingly well-funded (*wa chayil rab*). (*Yachezq'el* / Ezekiel 38:15)

Now that we know that the Gowg of history was a Yisra'elite rather than a foreign foe, we can speculate that this is the reason the Lord is telling him not to question those living in Israel. This realization would make Magog more akin to a civil war than 'Armageddon.'

Also, since he was there in Babylon which would become Persia, didn't Ezekiel know that he was east of Israel, not north? And the rest of these places, even if they could be identified, could not muster anything close to this many troops. The only exceedingly well-funded army with tremendous capabilities north of Israel, is the United States military, and it has neither motive nor sufficient troops to fulfill Ezekiel's vision. So, it's back to prophet school.

And you will have arisen and ascended (*wa 'alah*) over my people ('*al 'am 'any*), Israel (*Yisra'el*), like the cloud (*ka ha 'anan*) to cover the land (*la kasah ha 'erets*) in the latter days (*ba 'acharyth ha yowmym*), she will be (*hayah*). And I will have come to you (*wa bow* ' '*atah*) over my land ('*al 'erets 'any*) so that (*la ma'an*) the gentiles (*ha gowym*) will know (*yada*) me ('*eth 'any*) with my sacred holiness (*ba qadash 'any*) in you (*ba*

'atah) **for their eyes** (*la 'ayn hem*), **Gog** (*Gowg* – related to *Ra'uwben* (Behold the Vision of a Son), the disgraced, disenfranchised, deprived, and disinherited firstborn of Ya'aqob for engaging inappropriately in his father's home). (*Yachezq'el* / Ezekiel 38:16)

Confused, the Lord seems to be saying that he will be joining the marauders. Even if his arrival is to be seen as a defense of Israel, why would the Lord be performing to impress gentiles? There is nothing impressive about the last sentence. This diet of linguistic idiocy served as inspiration for the working title of this chapter – *Gog* / *Gobbledygook* – before it was changed to *Ra'ah Gadowl* | Great Reveal upon further consideration.

And curiously, since war is a common thread throughout mankind's history, how does the Lord expect to be seen as uncommon when he is prompting a great battle? Or are we supposed to read along and do as the Lord commands – don't ask questions?

Although apparently these same rules don't apply to the Lowytan...

Here and now, thus said (*koh 'amar*) **my Lord and Master** (*'adony*), **This Is Not Him** (*#^#!*), **are you he** (*ha 'atah huw'*) **of whom** (*'asher*) **I spoke** (*dabar*) **in former eastern days** (*ba yowm qadmony*) **by the hand** (*ba yad*) **of my servants** (*'ebed 'any*), **prophets of Israel** (*naby' Yisra'el*) **who prophesied** (*ha naba'*) **in those days** (*ba ha yowm ha hem*) **for years** (*shanah*) **to bring** (*la bow'*) **you over them** (*'eth 'atah 'al hem*)? (*Yachezq'el* / Ezekiel 38:17)

No.

That was an easy one. There is no prophetic portrayal of *Gowg*. Outside of Ezekiel, the only reference is genealogical. He was a descendant of *Ra'uwben* – the bold vision of the malevolent offspring of *Yisra'el*.

It is one thing to be wrong in every prediction. It is another to be errant in every reference to the past. If Ezekiel is a prophet, then I'm Peter Pan.

It will have been (*wa hayah*) **in that day** (*ba ha yowm ha huw'*), **in the day** (*ba yowm*) **Gog** (*Gowg* – spawn of *Ra'uwben* (Behold the Vision of this Child), the disgraced, disenfranchised, deprived, and disinherited firstborn of Yisra'el for engaging inappropriately in his father's home) **will come** (*bow'*) **upon the soil of Israel** (*'al 'adamah Yisra'el*), **prophetically declares** (*na'um*) **my Lord and Master** (*'adony*), **This Is Not Him** (*#^#!*).

My venomous wrath and serpentine toxin (*chemah 'any*) **will rise up and be carried away** (*'alah*) **in my anger** (*ba 'aph 'any*). (*Yachezq'el* / Ezekiel 38:18)

I apologize. That is true in a way since Gowg represents Satan. He will arrive upon the soil of Yisra'el and get carried away, spewing his venomous wrath and serpentine toxin far and wide.

However, by associating Gog's arrival with his own, and then expressing it as venomous wrath and toxic rage, we have an unintended confession. Satan apparently wants it both ways. He is both Gowg and the wannabe God who subdues him.

Before I was aware that the Book of Ezekiel was Satan's autobiography, I had thought that the Magog war might have preceded 'Armageddon.' But that isn't possible since the Lord of Babel has pronounced that he will be arriving at this time. However, this is not a celebration of Kipurym and there is no reunion. So, this is not possible unless Gowg is Satan's alter ego, and this is the showdown predicted by Dowd in Daniel 9.

In my jealousy and envy (*wa ba qinah 'any* – in my ill will over my desire for a perceived advantage), **in my blazing rage and fiery fury** (*ba 'esh 'ebrah 'any*), **I had**

spoken (*dabar*) **if not in the day** (*'im lo' ba ha yowm ha huw'*) **there will be** (*hayah*) **a massive earthquake and lots of rumbling commotion** (*ra'ash gadawl*) **in the ground of Israel** (*ba ha 'adamah Yisra'el*). (*Yachezq'el / Ezekiel 38:19*)

There is nothing wrong with righteous indignation. But this is born of envy and is manifesting itself as rage. The Lord is so worked up and out of kilter, the earth is shaking around him.

There will be two types of people during Yahowah's return – jubilant and dead. No one will be trembling. So, the notion that the fishes, a bird, a beast, and a creepy crawly will be shaken up upon the Lord's return suggests someone is getting too big for his scales. While it's time he shed his skin, this is Satan's Great Reveal. And he wants everyone and everything to be duly impressed...

And they will have trembled and swayed, shaking (*wa ra'ash*) **from my presence** (*min paneh 'any*), **the fishes of the sea** (*dagy ha yam*), **and the bird of the sky** (*wa 'owph ha shamaym*), **and the beast of the open environs** (*chayah ha sadeh*), **and the every creature that moves** (*wa kol ha remes*) **who creeps** (*ha ramas*) **on the dirt** (*'al ha 'adamah*), **and every one of the people** (*kol ha 'adam*) **who are present on the face of the earth** (*'asher 'al paneh ha 'adamah*).

And the mountains (*ha harym*) **will be laid waste and demolished, violently ousted** (*wa haras* – they will have been thrown down and beaten), **and the steep cliffs of the hillsides** (*wa ha madregah*) **will have fallen and been cast down** (*naphal*). **Then every wall** (*wa kol chowmah*) **to the earth** (*la ha 'erets*) **will fall prostrate** (*naphal*). (*Yachezq'el / Ezekiel 38:20*)

That's an interesting picture. The mountains will be violently ousted, and the steep terrain will be cast down. Then the walls, we were told didn't exist previously, will

fall prostrate. And I suppose that all of this mineral carnage is the result of having summoned the Master's sword.

So, I will have summoned and called out to invite (*wa qara'*) **over him** (*'al huw'*) **upon my every mountain** (*la kol har 'any*), **a sword** (*chereb*), **prophetically declares** (*na'um*) **my Lord and Master** (*'adony*), **This Is Not Him** (*#^#!*).

Sword of an individual (*chereb 'iysh*) **against his brother** (*ba 'ach huw'*) **will be** (*hayah*). (*Yachezq'el* / Ezekiel 38:21)

Since the Lord has alleged that his tempest is occurring within Israel, mountains crashing, cliffs being cast down, and walls tumbling sounds counterproductive. He's got some work to do on this whole savior thing.

Frankly, even during his grand arrival, his Day of Days, the mighty Lowytan seems more devilish than angelic, more assassin than protector...

And I will be judgmental, executing justice (*wa shaphat*) **with him** (*'eth huw'*) **through a plague of words, a pandemic pestilence causing widespread death** (*ba deber*), **and with bloodshed** (*wa ba dam*), **engulfing overwhelming torrents** (*shataph*) **of rain** (*geshem*), **and stones of ice** (*wa 'eben 'elgabys*), **fire** (*'esh*) **and brimstone** (*wa gaphryth*), **I will rain down** (*matar*) **on him** (*'al huw'*) **and upon his troops, his wings, bands, and army hordes** (*wa 'al 'agaph huw'*), **and over the numerous and great people** (*wa 'al 'am rab*) **who are with him** (*'asher 'eth huw'*). (*Yachezq'el* / Ezekiel 38:22)

Pandemic plagues, copious bloodshed, torrents of rain, stones of ice, fire from the heavens, and brimstone sure sounds like a show of biblical proportions. I hope the religious get a front-row seat.

I don't want to quench his fires or steal his thunder, but this is the Great Reveal – Satan's homecoming. And he

is imagining his arrival with considerable fanfare as if produced on a Hollywood film set. One can only wonder who the Lord will choose to play himself in his theatrical debut as God? Can you even imagine the résumés of those who would audition for this role? I suppose that Pope Francis, now wheelchair-bound, wouldn't be manly enough and The Donald, at 83, may be too much like the Dry Bones come May Day in 2030. Netanyahu is appropriately named for the part and his ego seems sufficient, but I think the Lord will do better.

Having built Gowg up as his alter ego, it was time to tear him down and rise above the carnage. Satan can only be God when the Adversary is no more. So now, this is the payoff line – the most incriminating of all pronouncements...

Then, without any assistance, I will have been exalted by boasting, honoring myself and alone becoming great (*wa gadal* – by myself, I will be glorified (hitpa'el perfect first-person singular)).

And I, by myself, will be holy (*wa qadash* – I, without any help from anyone, and all by myself, will be sacred and enshrined (hitpa'el perfect first-person singular)).

And so, I will have made myself known (*wa yada'* – I will have done what was required to be recognized (nif'al perfect first-person singular)) **for the eyes** (*la 'ayn*) **of many important and exalted gentiles** (*gowym rab*).

Then they will have come to know (*wa yada'*) **that I am** (*ky 'any*) **This Is Not Him** (*#^#^#*). (*Yachezq'el* / Ezekiel 38:23)

It is exactly as I had discerned. This is the Great Reveal. It is the Day of Days for the Lord of Babylon. And fortunately for everyone not involved, he will fail.

I cannot recall seeing the hitpa'el stem in God's voice, which is yet another indication that This Is Not Him.

Yahowah seldom, if ever, works alone. And that is why He is bringing His favorite Son with Him when He returns. Further, whatever our Father chooses to do apart from our brother and king, He will accomplish by working with His other children. That is how the *Yada Yahowah* series of books were written.

Working alongside His people is germane to Yahowah's nature. It is why we were created, why the universe exists, and why the Towrah was presented through Moseh.

By contrast, Yahowah's return on the Day of Reconciliations will be the crescendo of this overriding theme of togetherness. God will be celebrating the ultimate family reunion. So, if there ever was a day that our Father will be accompanied by His children, this is that time.

But This Is Not Him, and so by using the hitpaal stem on this occasion, Hylel ben Shachar has tossed a lightning bolt into the heart of Jerusalem. Only Satan would be sufficiently enthralled with himself to say, in the hitpaal perfect first-person singular, "*gadal* – without any assistance, I will have been exalted by boasting, honoring myself in the moment, and alone I will have become great so that I can be glorified by myself."

The Serpent would use it again in the next breath, bragging in the hitpaal perfect first-person singular "*qadash* – I, by myself, on my own initiative and recognizance, will be holy at this time." We have been forewarned. And while the Lowytan is no prophet, he has read the prophets, and he is determined to see this through.

We have exposed the crescendo of Satan's menacing presence, documenting, in his own words, the Adversary's arrival in Jerusalem on the 1st of 'Abyb in 2030. So now that we have reached the final destination, the outcome Ezekiel has been pointing toward since the opening chapter and the initial reveal in the skies above Babylon, it's time

we consider the text the Lord read to anticipate this occurring.

Yes, this should be expected because Yahowah chose to warn us 2,700 years ago. Through the most illuminating of prophets, *Yasha'yah* | Isaiah, God revealed that Satan would use the hitpael stem in exactly this way.

In context, my favorite prophet declared ...

“By contrast, Yahowah will show compassion and love toward Ya’aqob. He will once again choose Yisra’el because He still strongly prefers to be with them. Furthermore, He will restore them and place them in their own land... (*Yasha'yah* 14:1)

At this time, you will lift up this particular *Mashal* | Proverb, this comparative word picture which is told to illustrate an ethical point, to provide guidance, which is presented as a similitude to teach, and thereby facilitate good decision-making, against the ruler who, in opposition to the rightful One, is influencing and controlling governments and religions.

As a result, you should disapprove of this authority figure who seeks submission and obedience because he is associated with *Babel* | Confusion, and with the corruption resulting from commingling and intermixing in the Lord’s Bible.

Then you will finally exclaim, ‘Oh how the onslaught of the systematic and boisterous promotion of mistaken beliefs has ceased, the enticement into destructive and deadly behavior and quarrelsome dissension is over.

In this way, and in the midst of these extraordinary circumstances, this exploitation and manipulation will have come to an end, as well as the abusive imposition of authority and the misuse of power, even the desire to

control, all will have been abated by observing the Shabat.' (*Yasha'yah* 14:4)

Yahowah has broken the underlying staff, spear, and club of religious, political, military, and economic oppression, and of the invalid, with the symbols of governmental authority that are used by nations and geopolitical powers to exert their dominion, shattering them. (*Yasha'yah* 14:5)

Then He will strike in righteous indignation with crippling consequences, affecting the people who sought to subdue and control, imposing their authority by trampling down the liberty of the gentiles, those who tried to dominate the nations as dictators or autocrats, lifting themselves up by beating the *gowym* down with a systematic deprivation of rights and freewill without restraint, sparing no one. (*Yasha'yah* 14:6)

She'owl, the place of abandonment and questioning, the abode of no return, the least desirable and most depressing alternative, is excited and anxious, trembling with anticipation to summon and meet you, announcing your arrival, welcoming you.

It has been alerted and is aroused to crush the unjust who give false testimony, including all of the departed souls who have been leaders and rulers, authority figures obtaining a high status, on the Earth.

This is because it improperly elevates their seats of authority and positions of power, all of the leaders and rulers, every one of the most persuasive and powerful individuals who influence society, and who demand submission and obedience among the gentile nations. (*Yasha'yah* 14:9)

All of them without exception will answer in the midst of their debasement and humiliation. They will say to you, asking you, 'Have you also become weak,

grieved and riddled with anxiety over the mental anguish, just like we are, becoming like the proverb?’
(*Yasha’yah* 14:10)

Your arrogance and unwarranted status, your desire to rise above and be and be glorified and exalted, even your lack of morality, grating behavior, and propensity to blow smoke, has brought you down, precipitating your descent to *She’owl*, the place of everlasting abandonment and incarceration.

At the boisterous and disquieting sound of the riotous multitudes, the confusing and disturbing growl of the uproarious discord of your disgraceful and foolish implements, like maggots will be spread out as a bed and as worms, they will devour your wildly inaccurate accusations. (*Yasha’yah* 14:11)

You have fallen and have been cast down from the spiritual abode of God, *Hylel ben Shachar* | Brightly Shining Son of Darkness, Boastful Child of the East, and Ostentatious Showoff Predisposed to Mislead.

You have been cast down and disassociated, cut off and silenced, then subjected to enormous pressure, because when sent down to the Earth, you were weakening, prostrating, and vanquishing the nations, such that they bow down in close association with the gentiles. (*Yasha’yah* 14:12)

Because you, yourself, boasted and declared, in your judgment, reflecting your ambitions and attitude, ‘I will be lifted up and be presented as superior so as to be worshiped among the stars in the sky and the abode of God. I will ascend and be exalted by rising above the luminous personification and brilliant progeny of God.

I will rise in triumph and in rebellion, magnifying my throne, authority, and honor, and my place to influence, all while continuing to conceal my true

identity, hiding the information needed to understand who I am.

Then I will establish a dwelling, creating a place for people to approach on the Mount of the Appointed Meetings in association with the northern summit, lurking so as to hide my qualifications from discovery. (*Yasha'yah* 14:13)

I will ascend ('alah) above the heights, beyond the elevated places of worship, the lofty shrines and cultic platforms of pagan religious devotion ('al bamah) of the clouds of obscuring phenomenon which conceal heavenly objects from view ('ab).

I will on my own initiative make myself appear as if I were (*damah* – I will, without any assistance, do whatever is necessary to be considered as, correspond to, and consistently represent the likeness of (hitpa'el imperfect – without any outside help or interference, on my own initiative and based solely on my ability and actions without any help resemble)) **the Most High** (*la 'elyown* – the approach of the one true God, the supreme being, greater and higher than the Almighty, inspiring awe and devotion with the splendor and status of God).’ (*Yasha'yah* 14:14)

And yet surely, after the conclusion of a subsequent period of time, unto She'owl, the place of everlasting abandonment, you are being forced down and compelled, having no say in the matter (*yarad* – you will be tossed away but not of your own accord (hofal imperfect – the subject, *Hylel* ben Shachar, is being acted upon, he is devoid of freewill, and is compelled by force to descend just as the object, She'owl, is obligated to receive him forever)), **and unto the remoteness, the distant border of space and time, to the far extremity of the lightless prison.** (*Yasha'yah* 14:15)

Those who are shown who you really are will stare, intently observing so as to become better informed about your intent and destination, seeking to make the connections needed to comprehend such things as these regarding the individual who caused the Earth to tremble just because he was perturbed, creating instability and turmoil by swaying and invoking fear, by creating discord and chaos, so as to destroy empires and governments, world leaders and those who claim the authority to rule, (*Yasha'yah* 14:16) the one who is responsible for making the world a more lifeless place without understanding the Word, pulling down and plucking away its anxious and anguished inhabitants.

His captives who are bound to him, those who are obligated by having sworn an oath, will never be free to go. They are incapable of being open-minded regarding this revelation, and so they will not respond to that which has been inscribed in writing. They will not be released from bondage and thus they will be prohibited from passing through the open door of the home to be part of the family of the Covenant.” (*Yasha'yah* / Isaiah 14:17)

The Lord of Babel did as foretold. Unable to proclaim a prophecy, he fulfilled one.



Hylel ben Shachar exposed his master plan to captivate all Yisra'el with the macabre charade of resurrected skeletons. And soon, we will discover from whom they would draw their flesh and blood.

Next, Satan tendered his confession by aggrandizing the Evil Son's spawn to serve as his alter ego. And this all led to the Great Reveal on the Day of Days.

So, we could only hope that Satan would have been ready to move on and pervert something different. But no. There is yet another chapter devoted to attacking Gog – Satan’s alter ego. Having recreated the flood with a deluge of rain, having reenacted the demise of Sodom with brimstone, and then having directed our attention back to Choreb with the fire, he seeks to pummel the man now cast as the Adversary into submission. The Serpent is intent on eliminating any connection to the title he despises.

But first, the Serpent has more to confess...

And you (*wa ‘atah*), **son of Adam** (*ben ‘adam*), **it is imperative that you act like a prophet** (*naba’*) **over** (*‘al*) **Gog** (*Gowg* – related to *Ra’uwben* (Behold the Vision of a Son), the disgraced, disenfranchised, deprived, and disinherited firstborn of Yisra’el for engaging inappropriately in his father’s home), **and have said** (*wa ‘amar*), **thus said** (*koh ‘amar*) **my Lord and Master** (*‘adony*), **This Is Not Him** (*#^#*!), **behold** (*hineh*), **I to you** (*‘any ‘el ‘atah*), **Gog** (*Gowg* – spawn of *Ra’uwben*, the disinherited of Yisra’el), **the elevated prince** (*nasy’*), **the first and foremost from the beginning** (*ro’sh*), **the most highly valued who was dragged away and is now prolonged by taking the lead** (*Meshek*) **to pervert and confuse the world** (*wa Tubal*). (*Yachezq’el* / Ezekiel 39:1)

This is the second time the Lord of Babel has addressed Gowg using *‘any ‘el ‘atah* | I to you. His connection with his foil is particularly telling because the unifying phrase is used nowhere else.

From a literary perspective, Gog is being transformed by the Devil from the seed of malevolence into the first and foremost prince, the most highly valued who was *meshak* | dragged away. This left the Serpent with a single option to survive, and that would be to lead a revolt that would *tubal* | pervert a confused world – ostensibly to ruin God’s plans.

Gowg was an ingenious choice. As the offspring of Ra'uwben, he represents being disinherited and serves as a homewrecker and, thus, the counterpart to Dowd – the exemplar of the Covenant. Since Ra'uwben was the firstborn of Ya'aqob, he is comparable to Yahowah's *Bikuwr*. And just as Ra'uwben was disinherited and distanced for having behaved inappropriately with his father's woman, the Serpent is introduced corrupting Chawah – Yahowah's creation, even doing so inside the protective enclosure God had made for her. *Ha Satan* plays this to the hilt by ogling over, raping, prostituting, and then killing the woman of his dreams here in Ezekiel – which reads like his autobiography.

Gowg is an obscure descendant of Ya'aqob, so he represents Yisra'el estranged from Yahowah – an insider who is counter to the Covenant and at odds with God. And since nothing else is known about him, the Lord can write whatever he pleases, painting him to fit his situation.

In this regard, Satan's story is long, although not overly complicated. Having been created before the 'Eden experience, and as spirit instead of matter, Lord Lowytan was infinitely superior to 'Adam and Chawah in every way but two – he was not afforded a *nepesh* | soul or a *neshamah* | conscience. Without them, he was incapable of understanding Yahowah's fascination with the first couple. He thought he was better, got jealous, and without morals, he corrupted Chawah to prove his point. Then as a consequence, Yahowah cut the adversarial spirit down to the size we are now witnessing.

Craving a return to his glory days, the Serpent would cultivate a garden of his own, a place where the weeds would prevail, and an environment where he could play God. We know it as *Babel* | Babylon. From the birthplace of institutionalized religion and its controlling integration into politics, the Lord would rise by *babel* | corrupting 'Adam and Chawah's descendants, intermixing

Yahowah's words with his own. We are reading the result. And by doing so, the Cherub of Old would rise above the Almighty in the minds and hearts of humankind, rewriting and perverting the script as he went along. In his scriptures, he would disassociate himself from Satan by attacking that title and then reestablish himself to his former superiority and glory by claiming to be Yahowah.

His first tentative strokes can be found in Job, where Satan plays a starring role – one which reflects the very sentiments we've discussed. Then, in Babylon, the Lord tried his hand at prophecy with Daniel, creating a fascinating blend of disorienting revelations, both true and false. The training wheels came off with Ezekiel, with the Lord presented over Babylon, big, bright, and beautiful right from the beginning. It would be his magnum opus.

And let it be known – I am not the first to reveal Satan's intent with Gowg. Brazen as always, the Lord beat us to it and made his own announcement...

And I will have returned by restoring you, doing what was necessary to bring you back (*wa shuwb 'atah* – I will have changed you to mislead, taking you in a new direction, such that you might endure the effect of my transformation at this time (poel perfect first-person singular)).

Then I will drag you along into position (*wa shasha' 'atah* – acting aggressively and being assertive, I will confuse by pushing and shoving you into place (piel perfect first-person singular)).

So, I will have resurrected and elevated you by having done what was needed to withdraw you (*wa 'alah 'atah* – I will have caused you to rise after removing you (hifil perfect)) **from the remote depths below** (*yarekah*) **as the discovery of a hidden treasure** (*tsaphan*).

And I will have brought you (*wa bow* ' *'atah* – I will have returned you by carrying you (hifil perfect)) **unto the mountains of Israel** (*'al hary Yisra'el*). (*Yachezq'el* / Ezekiel 39:2)

We have come to realize that Satan is audacious, and that he seems to thrive on taunting men and God, convinced that the former will never be the brighter for it and that the latter will not intervene to stop him. But this is daring even for him.

As clearly as he is capable of writing, Lord Lowytan revealed that he intended to return to glory through the resurrection and reincarnation of Gowg. He would take the scantily known personage in a new direction to mislead. Sure, the comparison is forced and, indeed, incredulous, but following the jostling skeletons, who is to say what's believable in the twilight zone of his scripture?

If not a resurrection, what else are we to call raising Gowg out of his grave, giving him new life, and elevating his stature before, of course, killing him? And in this case, Satan is toying with his audience, suggesting that Gowg was retrieved from the depths of hell. And, of course, the resurrection would transpire on the mountains of Yisra'el. Audacious, but clever.

Whoever has been promoting the myth that the Devil's children are left-handed needs to get with the program. These folks interacting with the Serpent are right-handed.

I will have stricken (*wa nakah*) **your bow** (*qesheth 'atah*) **from your left hand** (*min yad samo'l 'atah*) **and your arrows** (*wa ches 'atah*) **out of your right hand** (*min yad yamyn 'atah*) **I will cause to drop** (*naphal*). (*Yachezq'el* / Ezekiel 39:3)

Ha Satan seems to have an issue with his short-term memory. In the previous chapter, after having built Gowg up as Israel's most formidable foe, greater than Assyria,

Babylon, Greece, Rome, Roman Catholicism, Islam, and Fascist Europe, he destroyed him with an earthquake, sword, plague, flood, fire, and brimstone.

Also intriguing, after creating a skeleton army comprised of every Jew who ever lived, they are not deployed to stave off the ultimate villain. It is as if they were designed to be swallowed up by the Lord's ensuing carnage – all of which was to have occurred within Israel – and with gentiles as witnesses.

So now, with Gowg dressed up as the Adversary of Adversaries all over again, it is déjà vu...

Upon the mountains of Israel (*'al hary Yisra'el*), **you will continually fall** (*naphal*), **you and all your troops** (*'atah wa kol 'agaph 'atah*) **and the peoples who are with you** (*wa 'amym 'asher 'eth 'atah*).

I will offer you as a gift (*nathan 'atah*) **for vultures** (*la 'ayth*), **birds of every wing** (*tsiphowr kol kanaph*), **and the beast** (*wa chayah*) **of the open environs** (*ha sadeh*) **to be eaten** (*la 'aklah*). (*Yachezq'el* / Ezekiel 39:4)

Since there is only one of her, since she exists to devour humans, and since Satan is always excited to unleash her, is she the Beast of the Open Environs, another of the Devil's alter egos? Clearly, the vultures and birds of every wing serve as fitting representations of the Lord's nature. No matter the answer, be aware that the vultures were sent down to feed upon the rotting carcasses of Magog's fallen. This will loom large in a moment.

Upon the face of the open environs (*'al paneh ha sadeh*), **you will consistently fall** (*naphal*) **because** (*ky*) **I, myself, have spoken** (*'any dabar*) **states** (*na'um*) **my Lord and Master** (*'adony*), **This Is Not Him** (*#^#!*). (*Yachezq'el* / Ezekiel 39:5)

He does like to hear himself talk and he is self-centered. Of that, there is no doubt.

Then I will have sent out and dispatched, shooting and hurling (*wa shalach*) fire (*'esh*) through (*ba*) Magog (*Magowg* – to question *Gowg*) and through the inhabitants living (*wa ba yashab*) confidently and unsuspectingly, naively and undefended (*la betach*) on the islands and coastlands (*ha 'iyyim*).

They will notice and acknowledge (*wa yada'*) that, indeed (*ky*), I am (*'any*) This Is Not Him (*#^#*!). (*Yachezq'el* / Ezekiel 39:6)

Therefore, what the vultures didn't consume of Magog's forces, the Lord's fire would have incinerated. Or so the story goes until it is contradicted.

Recognizing that Magog is a call to Question Gog, and not a place, we must ask why the non-combatants living along the coasts minding their own business are to be torched too. And what is the means or point of having crispy critters notice that This Is Not Him?

Is Puff the Magic Dragon, who is now living by the sea, seeking to be known by his skeleton crew or by those he shook to their deaths, cut down, plagued, deluged, incinerated, pelted with ice cubes, and then showered with brimstone? I suppose it doesn't matter, so long as they can be construed to serve his cause...

And my holy name (*wa 'eth shem qodesh 'any*) I will make known (*yada'*) in the midst of my people (*ba tawek 'am 'any*), Israel (*Yisra'el*).

My holy name (*'eth shem qodesh 'any*), I will not allow to be profaned and defiled as common (*lo' chahal*) anymore (*'owd*).

And the gentiles will have come to know (*wa yada' ha gowym*) that I am Yahowah (*ky 'any YaHoWaH*), the Set-Apart One (*qadosh*) in Yisra'el (*ba Yisra'el*). (*Yachezq'el* / Ezekiel 39:7)

With the adversary and alter ego pummeled into submission, they have returned to the Great Reveal – to Satan’s coming out party.

By contrast, Yahowah has once again delegated the task of making His name known to His people. It is the purpose of *Yada Yahowah*. And considering the relative size of Satan’s contingent versus Yahowah’s family, God’s name will not be accepted or acknowledged to the extent envisioned here. Try as we might, Jews are experts at denial, so there is every expectation that Yahowah will be recognized by thousands among millions of Jews.

Yahowah’s name has never been profaned or made common by Yisra’elites or Yahuwdym. They have made a religion out of ignoring it and writing it out of their lives. Therefore, the second of the preceding three sentences is absurdly invalid.

And with the final statement, we find yet another example of gentiles serving as witnesses to the Lord’s disregard for God’s people. The Serpent is doing this to Yisra’el, not for them.

As for the witnesses, the expectation is for one in a million, perhaps 8,000 among 8,000,000,000 gentiles to recognize Yahowah. Since there are far more of them, and since many are less recalcitrant, *gowym* may even outnumber Yahuwdym on Kipurym. Although present, they will be witnesses even there because the Day of Reconciliations is a reunion of Yisra’el and Yahuwdah with Yahowah.

Behold (*hineh*), it is coming (*bow’*). And it will exist (*wa hayah*), declares (*na’um*) my Lord (‘*adony*), This Is Not Him (#^#!). It is the day (*huw’ ha yowm*) which I have spoken (‘*asher dabar*). (*Yachezq’el* / Ezekiel 39:8)

I suppose this is true no matter how we interpret these words. A day is coming – October 2nd at sunset in

Yaruwshalaim in 2033, on *Yowm Kipurym* | the Day of Reconciliations, Yahowah will return. And three years earlier, on the 1st of ‘Abyb, two weeks before the two witnesses arrive on *Pesach* | Passover, Satan will enter Jerusalem during the Great Reveal. They will both have their day – one significantly better than the other.

The more impoverished celebrant must think that all men are stupid, which is required for anyone to believe that this is even remotely possible...

Then (wa), the inhabitants who dwell in the cities of Israel (yashab ‘iyr Yisra’el), they will go out (yatsa’) and they will have lit a fire to burn (wa ba’ar), and they will have kindled (wa nasaq hem) weapon (nesheq), defensive shield (wa magen), cold barb (wa tsinah), with bow and with arrows (ba qesheth wa chetsym), with wooden hand club (wa ba maqel yad), and with spear (wa ba romach).

And they will have lit a fire to burn (wa ba’ar) with them (ba hem) for seven years (sheba’ shanahym) of fire (‘esh). (Yachezq’el / Ezekiel 39:9)

Since we are playing make-believe in the Devil’s sandbox, let’s pretend that, since Persia was the only significant, identifiable foe among the Magogians, the entire Iranian military and allies will arrive. Including all of their reservists and Hezbollah, even Hamas and Islamic Jihad, adding the Gomerines and Grievors too, the total number of belligerents riding their horses into Israel would be one million angry Muslims along with one hundred thousand Christian soldiers marching to war.

Forgetting for a moment that the Lord has already sent down fire from heaven along with brimstone that would have incinerated anything combustible, and that the remains were waterlogged from the deluge, pummeled by hailstones, and infected with the plague, just how many combustible weapons could the Magogians be carrying? Keep in mind, to get an accurate count, guns, knives, and

swords cannot be included because metal does not burn – nor do shields or barbs for that matter.

Pretending for a moment that the skeletons were a mirage and that no Jews were harmed in the filming of the Lord's previous tirades, seven million Israelis playing pick-up sticks would have the bow, arrows, club, and spear, all of which other than arrows were singular, picked up within a day's time. The resulting fire might last that long. That would leave them 2,555 days shy of the allotted 2,557. Unless, of course, we are to witness the miracle of Hanukkah, in which the oil lamp flickered eight days instead of one – or 2,557 days and nights in this example.

As we have discovered when the Lord's submissive was playing charades, the numbers were never realistic. His body would have atrophied, and he would have died laying on his side, having starved to death on the limited rations. It is like suggesting that there is a valley in Israel capable of staging tens of millions of Israeli skeletons – not that a suitable location was the primary concern in that example.

As if Der Lord needed another nail in his coffin, why at this late date are people burning wood rather than using gas or electricity to light and warm their homes? And since he said that he was returning to bring Gog down, does the Serpent want us to believe that Israeli cities in the first seven years after his return are going to be choked with smog? Or is the Lowytan hightailing it out of town after the big showdown against the mighty Gog, only to return on schedule seven years thereafter? If so, set your calendar, because the heavenly fireworks will begin soon.

We have been regaled with a lot of stupid stuff sandwiched between some macabre behavior, and while this isn't the most idiotic claim, it's in the top ten. Okay, maybe that's too bold. There's been a lot of \$#:+ thrown our way by #^#! – reading right to left of course.

Mind you, I will not claim that this is a scholarly approach to such stupidity, but the scholars ought not claim that this is “scripture,” either. And should this sound like an apology, it isn’t. Yahowah prefers sarcasm.

And they will not lift up or carry (*wa lo’ nasa’*) wood out of the open field (*‘ets min ha sadeh*). And they will not chop wood (*wa lo’ chatab*) out of the forests and thickets (*min ha ya’arym*). Indeed, with the weapon (*ky ba ha nesheq*), they will continually burn fire (*ba’ar ‘esh*).

Then they will plunder (*wa shalal*) those who plundered them (*‘eth shalah hem*). And they will have plundered (*bazaz*) those who plundered them (*‘eth bazaz hem*), declares (*na’um*) my Lord (*‘adony*), **This Is Not Him (*#^#!*). (*Yachezq’el* / Ezekiel 39:10)**

Can you imagine the Serpent’s surprise when he discovers that fireplaces are as scarce as torches in the high-rises, condominiums, and large apartment complexes housing Jews today? And when was the last time a Progressive resident of Tel Aviv went out to the woods with an ax to chop down a tree to illuminate or warm an apartment? Can today’s young multiculturalists even tell the business end of an ax from the handle? And how are they supposed to wave their rainbow flag and chop wood simultaneously? Having listened to them, they cannot march and talk at the same time. After all, amidst the current political turmoil in Israel, they think that they are going to save democracy by having those who were never elected to the Supreme Court continue to override those who were all elected to the Knesset.

In reality, the scale of Magog’s defeat was crafted to make it appear that the Lord, who defeated them, must be very big and powerful. And the reference to seven years was to suggest that the Lord and God were speaking the same language.

But how does one *shalal* the *shalal* and *bazaz* the *bazaz* when all that is left are weapons and firewood? Is there yet another foe? Is there an impending energy crisis?

I suppose this is like the Quran. Allah in his parting shot to Muslims, toward the conclusion of the last surah revealed, is that those who question him will lose their faith. So, all that's important here for believers is that Gowg, like Satan, was a formidable adversary. However, now, due to the Lord's decisive action, the aggravation is all in the past because the menace is dead and buried – or were they dead and left to be buried?

And it will have been in that day (*wa hayah ba ha yowm ha huw'*) **I will give** (*nathan*) **to** (*la*) **Gog** (Gowg – related to *Ra'uwben* (Behold the Vision of the Son), the disgraced, disenfranchised, deprived, and disinherited firstborn of Ya'aqob for engaging inappropriately in his father's home), **a place and home there** (*maqowm sham*) **for burial, a grave** (*qeber*) **in Israel** (*ba Yisrael*) – **a valley** (*gay'*) **of the passing over** (*ha 'abar*) **east of the sea** (*qidmah ha yam*).

And it will serve to muzzle and become a roadblock to prevent forward progress (*wa chasam*) – **it with those passing through** (*hy' 'eth ha 'abar*).

They will have been entombed there (*wa qabar sham*) **with** (*'eth*) **Gog** (Gowg – spawn of *Ra'uwben* (Behold the Vision of this Son), the disgraced, disenfranchised, deprived, and disinherited firstborn of Yisra'el for engaging inappropriately in his father's home) **and with all of his confused and uproarious rumbling multitudes and his hordes of troops** (*wa 'eth kol hamown huw'*). **And it will have been called** (*wa qara'*), **Gay' Hamown Gowg | the Valley of the Uproarious and Confused Hordes of the Massive Army of Gog** (*gay' hamown gowg*). (*Yachezq'el* / Ezekiel 39:11)

If it were up to me, I'd fire the Lord. What a jerk. He slaughters them, claims to have given them a burial, but then backs away, contradicts himself, and tells the Jews that he has sought to kill 25 different ways, to bury them. But not to worry, because there will be no complaints. The survivors will be muzzled. There will be no forward progress.

Should anyone still buy into the myth of Gog and Magog, please tell us, where is the Valley of Passing Over? Why predicate a title on a verb? Why identify death with 'abar, the actionable root of Passover? Why change the name in the next breath to Gay' Hamown Gowg? Why dump the trash in the Promised Land? Why brag about burying an army and then renege? Why pretend that the burial site of a million men, if we can be that generous, would make Israel east of the sea impassable? Six million Jews were buried in Europe during the Holocaust and there are no roadblocks.

The stench of death associated with an unburied body is pungent and nauseating in a matter of days. After seven months, the disgusting odor would be so pungent no one could approach the fallen, much less bury them. Further, since he has Jews emerging from the city to burn their clubs and pilfer them, outnumbering Hamown Gowg seven to one, a day would suffice. Seven months is absurd in every which way.

Why tell us that the vultures and the beast ate them, and then the fire incinerated them, if there is something left to bury? And how does burying rotting flesh cleanse the land?

The House of Israel (*beyth Yisra'el*) will be burying them (*wa qabar hem*) in order to cleanse (*la ma'an tahr*) the land (*ha 'erets*) for seven months (*sheba' chodesh*). (*Yachezq'el* / Ezekiel 39:12)

One might correctly assume that the most reasonable conclusion after reading a litany of ridiculous statements is that Ezekiel is untrustworthy at best and, more likely, deliberately deceitful.

All of the people (*wa kol 'am*) **of the land** (*ha 'erets*) **will have been buried** (*qabar*). **And it will be** (*wa hayah*) **for them** (*la hem*) **for a name of renown, a personal identification or reputation** (*la shem*) **of the Day** (*yowm*) **I glorify myself** (*kabed 'any* – I honor me and make myself proud), **prophetically announces** (*na 'um*) **my Lord** (*'adony*), **This Is Not Him** (*#^#!*). (*Yachezq'el* / Ezekiel 39:13)

From Satan's perspective, this is his Day – the day he glorifies himself. It is yet another announcement of the Great Reveal.

Since there is no pronoun following *qabar* | will have been buried, the phrase cannot be translated as “they will have buried them.” And because the subject is “all the people of the land,” this sounds like they will be digging their own graves.

Likewise, one would have to be fairly pathetic to count participation in a burial detail, perhaps even one's own, to be among the items listed prominently on a résumé. And if mass murder is how the Lowytan intends to make a name for himself, he isn't worth knowing. But, indeed, that appears to be the case since this is the day the Lord of Babel will be extolling himself. He should be so proud.

Individuals (*wa 'ysh*) **perpetually and continuously** (*tamyd*), **they will select, dismiss, and exclude, expelling** (*badal*) **those passing through** (*'abar*) **within the land** (*ba ha 'erets*) **to bury** (*qabar*) **those passing through** (*'eth ha 'abar*) **with those who are remaining and left over** (*'eth ha yathar*) **upon the face of the land** (*'al paneh ha 'erets*) **to cleanse it** (*la tahter hy*). **From the end** (*min*

qaseh) of seven months (*sheba' chodesh*), they will explore (*chaqar*). (*Yachezq'el* / Ezekiel 39:14)

I suppose it was time to toss another word salad, although when the ingredients are decomposing bodies, it's less than appealing.

And those passing through (*wa 'abar*) **of those passing through** (*ha 'abar*) **in the land** (*ba ha 'erets*) **and he sees a bone** (*wa ra'ah 'etsem*) **of a man** (*'adam*), **then he will build beside it** (*banah 'etsel huw'*) **a sign** (*Tsyown*) **until** (*'ad*) **they bury it** (*qeber 'eth huw'*), **those who bury** (*ha qeber*) **to** (*'el*) **Gay' Hamown Gowg** (*gay' hamown gowg*). (*Yachezq'el* / Ezekiel 39:15)

The fascination is with the dead, not the living, bones rather than Towrah. And the signs point to where men have died instead of how they might live.

The Lord would even speak of an imaginary city of graves...

And also, the name of the city (*wa gam shem 'iy*) **Hamonah** (*Hamownah* – the feminine of *hamown*, although no such place exists). **They will cleanse** (*wa taher*) **the land** (*ha 'erets*). (*Yachezq'el* / Ezekiel 39:16)

It boggles the mind that Jews, Christians, and Muslims actually believe that this verbal diarrhea from the pits of Hell was uttered by God. It is grotesquely demeaning to our Creator to have associated Him with this trash. Is it any wonder God hates religion?

Up to this point, this is as incongruous as the Talmud, as nonsensical as the New Testament, as disgusting as the Quran, and as meritless as *Mein Kampf*. Quite frankly, I would have expected better of Charles Manson or Jeffrey Dahmer.

And speaking of this twisted pair of murderers, Manson worshiped Satan. And the Milwaukee Monster's psychological profile was remarkably similar to Lord

Lowytan. In fact, in researching Dahmer, I discovered that the serial killer with a penchant for perverted sexuality craved submissive relationships. He sought to remember his victims by displaying their bones – oddly thrilled and preoccupied with skeletons – which Dahmer called fiddlesticks. Like the Lord, he was a schizophrenic psychopath, having been diagnosed with Borderline Personality Disorder.

Since my ex-wife suffers from BPD, I am all too familiar with the symptoms – most of which are vividly represented in the Lord's autobiography. Borderline Personality Disorder is characterized by a distorted sense of self, and in particular, the propensity to present oneself as a victim while being the perpetrator. Prior events and conversations are grotesquely distorted, misrepresenting something positive as insulting and often hideous. The most negative and immoral motivations are projected upon others when they are actually reflections of the BPD's own dark desires. Truth is commingled with lies and reality is distorted such that revisionism consumes their world. The distinction between love and hate is blurred, as is right and wrong. The fear of abandonment overwhelms them as their detachment from reality grows. They are a black hole into which all things worthwhile are consumed, not unlike She'owl.

We have seen all of this in Ezekiel, along with aspects of the other Cluster B disorders: antisocial (disregard for and violation of the rights of others along with a lack of empathy), histrionics (attention seeking with an insatiable desire for acceptance and approval, prone to exaggeration and inappropriate appearances), and narcissistic personality disorder (exaggerated feelings of self-importance and need for admiration while being exploitative).

Within Ezekiel's narrative, we find everything one would ascribe to someone suffering from BPD, histrionics, antisocial disorder, and narcissism. These include:

constant attention-seeking,
persistent lying and paranoia,
being prone to exaggeration,
the use of aliases due to an unstable self-image,
being overly dramatic and provocative,
overwhelmingly opinionated without reason,
excessively concerned with physical appearances,
a disregard for the wellbeing of others,
envious to the point of stealing,
aggressive and often violent outbursts,
impulsive and risky relationships, diet, and sex,
consistently blaming others for their failures,
intense fear of being abandoned,
a suffocating sense of victimization,
a complete lack of remorse,
arrogance, fed by praise and feigned validation,
unreasonable expectations which degrade others.

As I composed this hellacious list of traits common to those afflicted by Borderline Personality Disorder, I was drawn back to the frustrations of my failed marriage. At the time, trying to resolve the problem, I developed considerable expertise explaining how BPD devours truth and destroys minds, relationships, and lives. But there was nothing I could do to resolve any of these issues because BPD cannot be reasoned with, and it is untreatable.

Now, many years removed from those frustrating days, and in a wonderful marriage, I had to finally smile. Yahowah rather enjoys working with people who have experienced the ill effects of the things which irreparably damage our relationship with Him. So, something good came out of a long challenging situation. I'm better prepared to understand the psychosis which style the Serpent's persona and confessions.

This review of Cluster B psychological disorders will help us diagnose the bombastic individual responsible for these words because we are on the precipice of entering hell. What follows is the Feast of the Beast.

And you (*wa 'atah*), **son of man** (*ben 'adam*), **here and now, thus says** (*koh 'amar*) **my Lord and Master controlling me** (*'adony*), **This Is Not Him** (*##^#!*), **it is imperative that you speak** (*'amar*) **to the bird** (*tsiphowr*) **of every wing** (*kol kanaph*) **and to the entire beast** (*la kol chayah*) **of the open environs** (*ha sadeh*).

It is imperative that you assemble (*qabats*). **You must come** (*wa bow'*). **You are being compelled to gather and assemble together** (*'asaph*) **from all around** (*min sabyb*) **unto the sacrifice** (*'al zebach* – the slaughter, offering killed and presented as an act of worship) **for me** (*'any*) **which** (*'asher*) **I, myself, am slaughtering for you** (*'any zabach la 'atem* – I, myself, am killing, sacrificing, and butchering for you all).

It is a great and important (*gadowl*) **sacrifice** (*zebach* – dead animal butchered for consumption) **on the mountains of Israel** (*'al hary*). **And you will have eaten flesh** (*wa 'akal basar*) **and you will have drunk blood** (*wa shathah dam*). (*Yachezq'el* / Ezekiel 39:17)

This is an orgy of control by the ultimate narcissist seeking absolute supremacy. And in his celebration of self-importance, he is instituting the most depraved ritual – eating one's victims while drinking their blood.

This is seriously anti-Towrah. Not only aren't people considered food, drinking blood is strictly verboten. Moreover, the Mow'ed sacrifices are feasts for the Family, not showcases for the Lord's ego. And the Miqra'ey are absolutely and unequivocally voluntary – not obligatory.

Turns out, Satan is a proponent of cannibalism and of drinking blood – especially if he can insinuate that it is Dowd’s and those seeking to emulate Yahowah’s Chosen...

The human flesh (*basar* – the skin, meat, and body) **of the Gibowrym | Courageous and Capable Defenders** (*Gibowrym* – of the strong, powerful, and mighty men, the brave, valiant, and upright individuals, a title afforded Dowd in Yasha’yah 9:6-7 and a characteristic ascribed to the Choter in Isaiah 11:1-2; from *gabar* – to prevail and empower) **you will actually and consistently eat** (*‘akal* – you will continually and genuinely consume as food (qal imperfect second-person masculine plural)) **and the blood** (*wa dam*) **of the elevated and acclaimed leaders and princes** (*nasy’* – of the rulers who govern, a title applied to Dowd 30 times in Ezekiel; from *nasa’* – to lift up) **of the Land** (*ha ‘erets* – of the nation of Yisra’el, region, country, earth, or Earth) **you will continually drink** (*shathah* – you will swallow the liquid (qal imperfect jussive second-person masculine plural)), **of rams as leaders of the flock, rams who knock down walls, and rams who are authority figures** (*‘ayil kar wa ‘athurwd*), **of bulls, (par), the fattened animals (mary’)** **of the Serpent of Bashan** (*Bashan* – snake, an area near Galilee and the Golan as a place of refuge) – **all of them** (*kol hem*). (*Yachezq’el* / Ezekiel 39:18)

No matter who the Lord is sacrificing and then ordering his subjects to eat, or whose blood he is serving at his coming out party, this is insanely inappropriate. But when we realize that he wants Dowd sacrificed and consumed, along with the Choter who serves as the king’s herald, such depravity is well beyond the Godless nature of your prototypical cannibal and degenerate vampire. The Devil has sunk to a new low. The Feast of the Beast is a Hell of a party.

Having never been plated previously, considering the host, I was wondering whether to be offended or take it as

a compliment. And speaking of complements, what pairing might we recommend, say a lovely merlot instead of the chalice of blood?

The Lord of Cannibals and the Vampire of Bashan continues to explain the menu at his obligatory reception. And now I'm offended. He could have done without poking fun at my fatty parts...

And you will have actually eaten (*wa 'akal*) **the lipid tissue, the finest fats, and the callous heart** (*cheleb*) **until satiated and satisfied, gluttonous in the abundance** (*saba'ah*).

And you will have literally drunk blood (*wa shathah dam*) **unto the point of intoxication** (*la shikarown*) **from the sacrificial meat** (*min zebach*) **of mine** ('any) **which** ('*asher*) **I have slaughtered for the sacrifice** (*zabach*) **for you** (*la 'atem*). (*Yachezq'el* / Ezekiel 39:19)

So, you will have been satiated and satisfied (*wa saba'*) **on my table** ('*al shulchan* 'any) **with the stallion and rider** (*suws wa rekeb*), **the Courageous Man of Exemplary Character** (*Gibowr*), **the entire individual** (*wa kol 'iysh*), **the warrior** (*milchamah*), **proclaims** (*na'um*) **my Lord and Master controlling me** ('*adony*), **This Is Not Him** (#^^#!). (*Yachezq'el* / Ezekiel 39:20)

There is no denying that Ezekiel's Lord is demanding that his subjects eat the flesh of the most Exemplary of Men, God's Warrior, until he is completely gone. They must also drink the Messiah's blood in Satan's grotesque ritual of self-glorification. And while I suppose that the Choter was simply an appetizer, one must admit that the Lord's introduction of the Eucharist is exceptionally macabre.

Anticipating his Day of Days, Satan is completely dysregulated and obviously demonic. There is no hiding his true nature anymore. He has exposed his hideousness

for all to see. This is the Beast of Babel, the Grand Lowytan, the Serpent of Bashar, and the Snake in the Garden at his Great Reveal...

Then I will have bestowed (*wa nathan*) **my glorification and manifestation of my power** (*'eth kabowd 'any*) **within the gentiles** (*ba ha gowym*). **And all of the gentiles** (*kol ha gowym*) **will have seen** (*ra'ah*) **my judgment** (*mishpat 'any*) **which I have done** (*'asher 'asah*) **and my hand** (*wa yad 'any*) **which I will have set** (*'asher sym*) **among them** (*ba hem*). (*Yachezq'el* / Ezekiel 39:21)

So, the House of Israel (*wa beyth Yisra'el*) **will acknowledge** (*yada'*) **that I am** (*ky 'any*) **This Is Not Him** (*#^#!*), **their god** (*'elohym hem*), **from that day** (*min ha yowm ha huw'*) **and beyond into the future** (*hala'ah*). (*Yachezq'el* / Ezekiel 39:22)

Having taken the unsuspecting into Hell, we find the mother of all conspiracy theories: Christianity. According to the Lord of Babel, gentiles can blame Jews for everything with his blessing. Reading like the Christian New Testament, this suggests that Jesus was revealed to the gentiles because the dastardly Jews were so rebellious, they schemed to kill him.

So, as a consequence of their disloyalty and lack of belief in the mythical Christian Christ, God allegedly concealed his appearance as a man from them and handed them over to the gentiles to abuse and kill them. And then, of course, he used the story of his demise and resurrection to replace Pesach, putting Dowd on the plate instead of the Lamb.

Then the gentiles (*wa ha gowym*) **will realize** (*yada'*) **that the House of Israel** (*beyth Yisra'el*), **in their revolting perversions and twisted depravity** (*ky ba 'awon hem*), **has now been exposed and laid bare, justifying captivity** (*galah*), **on top of which** (*'al 'asher*)

they were unfaithful, unreliable, and disobedient (*ma'al*) **with me** (*ba 'any*).

So, I concealed (*wa sathar*) **my presence and appearance** (*paneh 'any*) **from them** (*min hem*) **and I gave them** (*nathan hem*) **into the control** (*ba yad*) **of their adversaries and oppressors** (*tsar hem*). **And they fell by the sword** (*wa naphal ba ha chereb*) – **all of them** (*kol hem*). (*Yachezq'el* / Ezekiel 39:23)

According to their immoral filth and unethical nature (*ka tuma'ah hem*), **and according to their revolting rebellion** (*ka pasha' hem*), **I acted against them, dealing with them** (*'asah 'eth hem*).

And then, I concealed (*wa sathar*) **my presence and appearance** (*paneh 'any*) **from them** (*min hem*). (*Yachezq'el* / Ezekiel 39:24)

Blame the Jews. It is all their fault.

And yet, without the Jews, the Lord's autobiography would have languished in obscurity. And without manipulating Jews, there will be no way to foil Yahowah's homecoming. So, don't you think the Serpent would lighten up a bit and incorporate them into his scheme – no matter how reprehensible he may find them? It should be easy enough because all it will take is a little duplicity...

Therefore, as a result, here and now, thus said (*la ken koh 'amar*) **my Lord and Master** (*'adony*), **This Is Not Him** (*#^#!*), **simultaneously** (*'atah*), **I will restore** (*shuwb*) **the fortuitous captivity** (*'eth shebyth*) **of Jacob** (*Ya'aqob*).

And for the moment, I will have caused the perception of mercy to have been felt (*wa racham* – I will momentarily projected compassion (*piel perfect*)) **unto the whole House of Israel** (*kol beyth Yisra'el*).

For I have been envious, jealously demanding exclusivity (*wa qana'*) for my holy name (*shem qodesh 'any*). (*Yachezq'el* / Ezekiel 39:25)

This is yet another pronouncement of the Grand Reveal for Satan. It is the moment when he relents from abusing Jews long enough to convince them that he is their God. And so, in making them his captives, he will demonstrate that he alone should be the object of their devotion. Should they consent, as the Book of Ezekiel portends, then from this point forward, the Lord will focus his attention on recreating Jerusalem in his image along with building his rendition of the Temple. He will rewrite the Towrah to suit his nature and rearrange the Mow'ed to include the Feast of the Beast. This leads to the final chapter and the reallocation of the Promised Land.

So, this is the Lord's moment, his triumphant return to glory, his coming out party. Although, he's not very good at sharing. As Satan is celebrated as God, Jews are debased yet again...

And they carry and bear (*wa nasa'*) their disgrace and shame, their humiliating and degrading status (*kalimah hem*), and all of their perfidy and treachery, their disobedience and fraudulent dealings (*wa 'eth kol ma'al hem*), which they have been disobedient and betrayed me (*'asher ma'al ba 'any*).

With the occupation by them (*ba yashab hem*) on their dirt (*'al 'adamah hem*), unsuspecting and naïve, even undefended and vulnerable in their overconfidence (*la betach hem*), there will be no one to astonish, frighten, or terrorize (*wa 'ayin charad*). (*Yachezq'el* / Ezekiel 39:26)

Satan's idea of reconciliation is considerably different and grossly inferior to Yahowah's. Although, when compared to the rabbinical approach to Yom Kippur, there is a commonality of purpose – affliction.

I would not recommend trusting this fellow with one's soul. But then again, since he wants his celebrants to eat the Choter and drink his blood along with my Messiah and the Son of God, Dowd, I don't suppose he is fond of us either.

In returning (*ba shuwv*), I with them ('any 'eth hem) from the peoples (*min ha 'amym*). I obtained and gathered them (*wa qabats 'eth hem*) from the lands (*min 'eretsowth*) of their enemies ('oyeb hem). Then I became sacred and was shown to be holy (*wa qadash*) through them (*ba hem*) in the eyes (*ba ha 'ayn*) of many great and exalted gentiles (*gowym rab*). (*Yachezq'el* / Ezekiel 39:27)

Nothing seems to say "sacred and holy" to the religious more than praising god while then demeaning Jews. It's little wonder the Lord of Babel is so popular.

And then they will realize and acknowledge (*wa yada*) that, surely (*ky*), I am ('any) This Is Not Him (#^#!), their god ('elohym hem), by revealing myself (*galah 'any*) to them (*la hem*) for the gentiles ('el ha gowym).

I collected them and heaped them (*wa kanas*) upon their ground ('al 'adamah). And I will not spare a remnant (*wa lo' yathar* – I will cause there to be none left or remaining) any longer or ever again of them there ('owd min hem sham). (*Yachezq'el* / Ezekiel 39:28)

Then I will not conceal, keeping secret (*wa sathar*), any longer ('owd) my presence or appearance (*paneh 'any*) from them (*min hem*) because I will shed and pour out ('asher shaphak) my spirit ('eth ruwach 'any) upon the House of Israel ('al beyth Yisra'el), announces (*na'um*) my Lord ('adony), This Is Not Him (#^#!). (*Yachezq'el* / Ezekiel 39:29)

Perhaps, Satan is drunk on his own spirit. Neither the religious nor political, neither Jews, Christians, nor

Muslims, are going to admit that their god is Yahowah. Jews have worked too hard and long to deny God's name to accept it at this late date, and Christians and Muslims are wed to their Jesus and Allah.

And so, in this, the Lord's most repeated proposition throughout Ezekiel, he will fail. It is yet another false prophecy.

✠✠✠

Visions of Grandeur...

Over the past 2,500 years, beginning with Jews, and later joined by Christians, three of Ezekiel's revelations have resonated with the religious to the extent that they have been willing to look past all of the demonic and anti-Semitic episodes along the way. Little do they know that the wannabe prophet's beastly portrayal of his Lord in the skies above Babylon, the even more bizarre tale of the Valley of Dry Bones, followed by the psychotic allusions to Gog from the land of Magog are the most demonic visions of all.

Overlooking the 25 sadistic ways to exterminate Jews regaled throughout Ezekiel, averting one's attention from the graphic rape and prostituting episodes, looking past a litany of false prophecies, and ignoring the orgy of eating the men butchered by the Lord and drinking their blood during the Feast of the Beast, the religious claim that their god participated in and revealed these stories for their edification. With brains the size of peas, and heads stuck in a cesspool, the sages and theologians celebrate Ezekiel as if he were a great prophet. And yet, with the possible exceptions of the Quran and Zohar, nothing has ever been written this overtly satanic or stupid.

Saddest of all, the religious must ignore the words of the greatest of all prophets to accept the words of the worst of charlatans. Yahowah, speaking through *Yasha'yah* | Isaiah, exposed and condemned the Lord's claims two centuries before 'Ezekiel' wrote them. And yet, here we

are, just seven years before it would have been too late, finally doing what the great prophet urged us to do long ago.

With the unGodly Grand Reveal and grotesque Feast of the Beast behind us, it's time for the Lord of Babel to settle in and rearrange the furnishings. And his first order of business is to boast about his lavish new digs, a sanctimonious asylum befitting the Lord of Babylon.

This story begins by jumping ahead 12 years, to the 25th year of the Babylonian exile. And this means that a dozen years would come and go without a bite from the beast or a peep from the birds, after the ghoulish slaughter and desecration of the *Gibowrym* – eating their flesh and drinking their blood – to acknowledge the Lord's Day.

The most reasonable explanation for the long interlude of silence is either that the Serpent's story concluded with the Lord's triumphant arrival, or the locals were freaked out by cannibalism and drinking the blood of fallen foes and put a muzzle on the Devil's Advocate. I suspect both.

Nonetheless, counting all of the slashes prisoners commonly make on the walls which enclose them, Ezekiel would have needed all of his fingers and toes to count the 9,141 marks serving as sentinels of days long past.

In the twenty-fifth year (*ba 'esrym wa chamesh shanah*) **of our exile** (*galuwth 'anachnuw* – of having been carried away into captivity; from *galah* – to be removed, uncovered, and revealed, the truth disclosed), **in the beginning of the year** (*ba ro'sh ha shanah*), **on the tenth of the month** (*ba ha 'asowr ba ha chodesh*), **in the fourteenth year** (*ba 'araba' 'asereh shanah*) **when** (*'asher*) **the city** (*ha 'iyr*) **was struck and beaten** (*nakah*), **on that boney and skeletal day** (*ba 'etsem ha yowm ha zeh*), **it was** (*hayah*) **upon me** (*'al 'any*), **the hand** (*yad*) **of This Is Not Him** (*#^#!*), **and he came with me here** (*wa bow' 'eth 'any sham*). (*Yachezq'el* / Ezekiel 40:1)

Considering the fact that the Lord and his apprentice haven't come up with a single accurate prophecy, have been errant in their presentation of current events, and have routinely contradicted themselves, the specificity of this timing is yet another illusion. And speaking of such things, Jerusalem did not fall in a day, as it was relentlessly stricken and beaten over many months' time with the second siege of the city and subsequent devastation transpiring over 900 days.

Outside of religious lore, there would have been nothing special about the period the city fell to the Babylonians. If you haven't already noticed, Ezekiel hasn't observed or mentioned a single *Miqra'*, not one among the 175 which would have come and gone over this duration. And when his Lord finally invites Israel to celebrate a meal, it isn't during a *Mow'ed*; he isn't breaking bread or serving a fine wine because the Messiah is on the menu.

Let's keep it real and acknowledge that Ezekiel had no interest in the Invitations to be Called Out and Meet with God. So, this day was no more *'etsem* | boney, skeletal, or essential than Easter Sunday, and Ezekiel is no more a prophet than Santa Claus.

We must acknowledge, however, that 25 years of exile is an interesting number because it is so incongruent with the reality of their situation. The original captives, as slaves, would not have lived that long. While it is interesting to note that the Babylonians did not maintain mortality data, their predecessors in Sumer did, revealing that a citizen who survived into adolescence typically lived to 30 years of age. Slaves didn't do nearly that well. The earliest data on the lives of forced laborers was compiled in Rome, and the numbers are bleak. In the city, a male slave was buried at 17 and his female counterpart lived just a year longer. Those outside Rome didn't fare nearly as well.

If Ezekiel and company had been in their twenties upon their enslavement, twenty-five years later, very few, if any, would still be alive. Two generations would have come and gone.

And this brings us forward in time to either a preview of Paul's confusing spiritual escapade up to the 3rd heaven or Muhammad's wild ass of a ride into Jerusalem on his winged Buraq. The aging Devil's Advocate was on his way to Israel, but where, we do not know.

In a questionable vision (*ba mara'ah* – in an apparition of a mystical experience while pondering the implications of sight; from *mah* – to question *ra'ah* – what is being seen) **of god** (*'elohym*), **he brought me for the moment** (*bow' 'any*) **to the Land of Israel** (*'el 'erets Yisra'el*) **and he settled me down** (*wa nuwach 'any*) **toward an exceedingly high and haughty mountain** (*har gaboah ma'od*) **and, upon it** (*wa 'al huw'*), **the likes of a rebuilt structure which should be questioned** (*ka mibneh – ?*, used only in Ezekiel, thought to be a compound of *my* – to question *banah* – rebuilding) **of a city from the south** (*'iyir min negeb*). (*Yachezq'el* / Ezekiel 40:2)

Well, at least, he got *mara'ah* | to question the vision right. However, there are still a couple of flies in the ointment. If it is “by a vision,” the *yad* | hand, being *bow'* | brought, and the *har gaboah ma'od* | enormously tall and arrogant mountain are superfluous. And that's probably a good thing since no form of locomotion was provided and there are no very tall mountains anywhere in Israel. Mount Moriah and Olives are only 2,400 and 2,600 feet above sea level respectively. When it comes to his ‘mountains,” Yahowah isn't a showoff, which cannot be said for the Lord. He had to have a new, super-tall mountain introduced with a brace of superlatives, for the remake or, more accurately replacement, of Jerusalem.

Also troubling, Ezekiel had to make up a word, this time a compound of *my* | to question and *banah* | to build to describe the *mara'ah* | questionable image he was seeing of the mythical rebuilding upon the soaring mountaintop and of an unnamed and undescribed city from the south of the heavenly perch and conceited citadel. This is all as clear as occluded vision and made-up words allow.

The confusion regarding the location is no doubt deliberate. The Serpent's city is not named, and its location is not specified, other than it is supposedly in Israel. This, then, leaves readers with irresolvable problems. With so many prophecies addressing events that will be playing out in Yaruwshalaim during the Last Days, including Yahowah's return for His people in this place, Ezekiel was not at liberty to change the address. And since Yahowah speaks of reestablishing His Covenant Home on Mowryah upon His return, any different building in a different location is a nonstarter.

So, before he has even begun, he's done.

What follows has nothing to do with rebuilding Jerusalem or the House of Yahowah. It is the Lord's replacement. The "Temple" Ezekiel describes, through a litany of ill-chosen words, was not built and will never exist. It is as real as der Fuehrer's grand vision for Berlin. So, I wonder if he consulted with Albert Speer, der Fuehrer's architect – especially considering the similarities in style? And in this light, I suppose he was tempted to replace Mowryah with the much grander Mount Lowytan.

Just as Judaism, Christianity, and Islam were conceived on the convoluted footing of Replacement Theology, Ezekiel's vision is of his Lord replacing Yahowah and doing so in glorious fashion, with his Temple on the summit of a mighty mountain, such that it towers above Israel.

And despite the delusional reference to the flight of fancy and standing upon the soaring summit, we are still in Babylon. And as such, we should expect, and will receive, a disorienting onslaught of *babel* | intermixing to confound and deceive. Between now and the end of Ezekiel, kernels of truth will be mixed with mountainous lies to beguile the unwary.

Since it is easy to skip past something important when deluged by details, Ezekiel spoke of an entire new walled compound, not unlike a prison – not just of a “temple.” So, while Yahowah’s interests have seldom gone beyond the vicinity of Mount *Mowryah* | Moriah, the site of His Home and that of His son, the Serpent needs a bigger den, one with room to unwind and stretch out. Although, even with the illusion of a buried Jerusalem, all of the attention is on the walls and gates as the Lord’s palatial manor was set inside a penitentiary.

And while there is no end to the oddities, as we move forward, we must ask: why has Measure Man deployed his Measure Reed to ascertain the dimensions of something which has never existed?

Should someone believe that Ezekiel was a real boy, a prophet no less, and, like Moses, of the priestly clan of Israel, and that his Lord revealed all of this to him while an exile in Babylon, then why weren’t these detailed instructions implemented? The returnees leaving Babylon and heading back to Jerusalem would have had a copy, the ink barely dry on the blackprints. But they ignored all of it. Why? What did they know that the religious over the years seem to miss?

Yahowah does not contradict Himself.

And that leaves the religious in a Gordian knot. Without God being capricious, indeed, malleable, and unreliable, even dishonest, there is no way for their religion

to coexist next to Yahowah's Towrah and Naby'. And that, at its core, is the problem of Ezekiel's Temple Compound.

Nonetheless, Metal Man, evidently representing the Lord of Babel, wanted a new estate to replace the Temple Yahowah designed, Dowd prepared, Solomon constructed, and Nebuchadnezzar dismantled.

And he brought me there (*wa bow' 'eth 'any sham*), **and behold** (*wa hineh*), **an individual man** (*'iysh*).

Questionable appearance of him (*mara'ah huw' –* his apparition was a mystical experience while pondering the implications of a vision of him; from *mah –* to question *ra'ah –* what is being seen), **similar to pondering the implications of an apparition** (*ka mara'ah –* as if similar to envisioning something mystical) **of copper, perhaps bronze** (*nachosheth –* of metal), **and a twisted linen string** (*wa phathyl phesheth –* a braided and slender linen thread) **in his hand** (*ba yad huw'*) **and an acquired branch or purchased reed, a stick or shaft** (*qaneh –* a created cane or stalk) **of the measurement** (*ha midah*).

And he, himself, was present, standing (*wa huw' 'amad*) **in the gate** (*ba ha sha'ar*). (*Yachezq'el / Ezekiel 40:3*)

Well, at least, Molten Man was in the right place. Satan's Lair would be a heavily guarded and gated community.

Following the opening narrative, the Lord's prophet was either moved off the soaring summit or the gateway entrance of the new metropolis was imagined on the elevated citadel, piercing the sky and approaching the heavens. And what before his wondering eyes should appear but Bronze Man or Copper Person. We have used capitalization since this title has been used in lieu of a name. That's not surprising since we haven't been told the name of the revisionist city, and only that the previous one

at the lower elevation had been smitten and beaten into compliance. And as for why Measure Man was metal, and neither flesh nor spirit, this is left to the imagination.

Since we were told, it must be possible to measure with braided string which, due to the elastic nature of the twisted strands, would seem otherwise illogical. As an example, have you known anything to wrinkle faster than linen? That notwithstanding, while we are not told, the implication is that measurements listed in cubits, some substantial, were achieved using the braided thread. And if so, who was holding the beginning end of the string, and how was it tagged or color-coordinated to denote increments of cubits? Why didn't Measure Man explain the system to Ezekiel so that we might know how the survey was conducted?

I suppose it was because Bronze Boy had his hands full. He was also equipped with a *qaneh*, which speaks of something acquired, from whom we do not know. This purchased implement could have been a reed, branch, stalk, or cane, with equal degrees of uncertainty, even a bone or shaft. However, since it was quickly dispatched, and almost every dimension after the initial group was conveyed in cubits using the twisted twine, why begin and then dispense with the bone, shaft, or reed?

But, at least, we know where we have been taken – and that is to the gateway of the Lord's Lair or, the Devil's Den, if you prefer. And thereupon, Metal Man speaks...

And the man (*wa ha 'iysh*), **he spoke to me** (*dabar 'el 'any*), **son of man** (*ben 'adam*), **it is imperative that you look** (*ra'ah*) **with your eyes** (*ba 'ayn 'atah*), **and with your ears** (*wa ba 'ozen 'atah*), **you must hear** (*shama*).

Then set your heart (*wa sym leb 'atah*) **toward all which** (*la kol 'asher*) **I, myself, will see and envision** (*'any ra'ah*) **with you** (*'eth 'atah*) **for, indeed, with regard to** (*ky la ma'an*) **seeing and showing you** (*ra'ah 'atah*).

There was no alternative but to have forced you to come here (*bow henah* – your arrival here was mandated and compelled (hofal perfect)). **It is imperative that you report** (*nagad*) **all that you see** (*‘eth kol ‘asher ‘atah ra’ah*) **to the House of Israel** (*la beyth Yisra’el*). (*Yachezq’el* / Ezekiel 40:4)

Speaking of names, Metal Man did not know Ezekiel’s either. This is a very formal bunch, preferring titles to monikers, so we are not among friends or family.

Although, we are being educated. We now know that eyes are to see, and with our ears we can listen. Who knew? And hearts, they are to be set, such that they see what others may envision – perhaps by way of imagination.

And then, as if watching the scene from *Apocalypse Now* featuring a squadron of Huey helicopters swooping down while spewing machine gun rounds and rockets into a Vietnamese village to a stirring rendition of *Ride of the Valkyries*, we find the Devil’s Advocate enduring the brute force of Metal Man, who claims that, under coercion, the Lord of Babel *hofal* | obligated him to forcibly bring Ezekiel to the reimagined city for a command performance. There wasn’t much congeniality among the fellas.

Perhaps, the compulsion was over the audience. Having been lost now for a couple of centuries, they were going to be hard for a slave to find and identify. But on the positive side, since Ezekiel lost the ear of Jews with the zombie apocalypse and plating people, at least, he’d have a new audience.

So let the replacement games begin...

And behold (*wa hineh*), **a wall, a barrier around it** (*chowmah*) **from outside** (*min chuwts* – to sever those without) **of the house or home** (*la ha beyth*), **all around, completely encircling** (*sabyb sabyb*).

And in the hand (*wa ba yad*) **of the man** (*ha 'iysh*) **an acquired shaft or purchased branch** (*qaneh* – a created cane or stalk, a tube, rod, or reed, even a beam or bone; from *qanah* – to acquire or obtain) **of the measurement** (*ha midah*) **six cubit** (*shesh 'amah* – literally, mother of six, from the tip of the hand to the elbow, thought to be 18” in the day), **with the cubit** (*ba ha 'amah*) **and extended span of a handbreadth** (*wa tophach* – ?, used only in Ezekiel, perhaps the span of a hand at 3 to 4” wide; from *tapach* – to create something expansive).

And so he was measuring (*madad*) **the breadth and thickness** (*'eth rochab* – the width and expanse; from *rachab* – the growth and enlargement, creating greater roominess) **of a vexing and abusive son's building** (*binyn* – used only in Ezekiel; likely derived from *ben* – son or child and *yahah* – to oppress, vex, and abuse) – **stalk, cane, or reed** (*qaneh* – acquired branch or purchased shaft) **one** (*'echad*) **and height** (*wa qowmah*) **stalk, cane, or reed** (*qaneh* – acquired branch or purchased shaft) **one** (*'echad*). (*Yachezq'el* / Ezekiel 40:5)

Nicely done Metal Man. You managed to destroy the intended credibility of Replacement Jerusalem with your first move – a *chowmah* | a wall, a barrier around a city to protect it from outside. Oops.

If this was to be perceived as the Lord's vision for his residence upon his return, why does it have walls *sabyb sabyb* | all around, completely encircling it? Who would he be trying to keep out? Are the Lord's people going to spend eternity hunkered down and hiding behind walls? Are stones going to be protecting them instead of God's presence? Why create a universe, even the Earth, if everyone is going to be locked up behind thick walls? This sounds more like She'owl than Shamaym.

Considering the only other option, if this temple complex was intended to replace the one the Babylonians had recently razed, other than the fact that it wouldn't fit in the space available, why didn't the returning Yahuwdym take these "plans" with them and rebuild it this way? And why, after all of the detailed plans God had previously provided, did Yahowah, without explanation, change His mind regarding access to His Home, its proportions, scale, location, furnishings, and purpose?

The argument I have with what follows isn't simply about the imposing dimensions of this edifice because the House of Yahowah that Solomon built on Mowryah was naturally grander in scale than the mobile Tabernacle and Tent of the Witness that accompanied the Yisra'elites during the *Yatsa'* | Exodus. And while Yahowah provided very specific measurements to Moseh for the Tabernacle, Solomon followed the undisclosed, albeit written instructions, Yahowah provided to his father.

As we consider this narrative, please pay special attention to the way Yahowah communicates with us and how different it is from what we have endured with Ezekiel...

“And you (*wa 'atah*), Solomon (*Shalomoh*), my son (*ben 'any*), it is imperative that you remain familiar with, know, and acknowledge (*yada'*) the God of your father (*'eth 'elohy 'ab 'atah*). It is essential that you work with Him (*wa 'abad huw'*) with a completely devoted and friendly disposition (*ba leb shalem*) and with a willing and pleasing soul (*wa ba nepesh chaphets*) because (*ky*) Yahowah (*YaHoWaH*) cares about, consults with, and seeks to know (*darash*) the entire person, heart and mind (*kol lebab*). Every thought and motivation (*wa kol yetser machashabah*) He perceives and understands (*byn*).

If ('im) you genuinely and continually care about, account for, and seek (*darash*) Him (*huw'*), He will meet with you and disclose Himself to you (*matsa' la 'atah*). But if you reject and abandon Him (*wa 'im 'azab huw'*), He will cast you off and spurn you (*zanach 'atah*) forever (*la 'ad*). (1 Chronicles 28:9)

It is vital that you remain vigilant and perceptive, paying attention (*ra'ah*) now at this time ('atah) because (*ky*) Yahowah (*YaHoWaH*) has chosen and He prefers, even desires, to be with you (*bachar ba 'atah*) to build (*la banah*) the Family Home (*beyth*) as a sanctuary and as a place to ponder being set apart and special (*la ha miqdash*).

You should be resolute, showing the courage, strength, and commitment to prevail (*chazaq*). And you should engage (*wa 'asah*). (1 Chronicles 28:10)

Then David gave, providing to Solomon (*wa nathan Dowyd la Shalomoh*), a replica, a model built from detailed plans for construction (*tabnyth* – the pattern and plan for building; from *banah* – to construct), of the porch (*ha 'uwlam* – the adventurous start of the journey of exploration of the enriched and empowered) of His household and family (*wa 'eth beythy huw'*), His treasury to keep what He values safe (*wa ganzak huw'*), His awe-inspiring upper rooms (*wa 'alyah huw'* – close to Yah), His innermost rooms and private areas (*wa cheder huw'* – to be surrounded by Him), turning toward the very presence (*ha panyym* – to look at and face inside) and the home of the Mercy Seat of Reconciliation (*wa beyth ha Kaporeth*). (1 Chronicles 28:11)

This was the model derived from detailed plans to build (*wa tabnyth* – the pattern and plan for building from a replica; from *banah* – to construct) everything which he came to possess (*kol 'asher hayah*) through the Spirit

with him (*ba ha Ruwach 'im huw'*) **for the outer courtyards** (*la chatser*) **of the Family Home** (*beyth*) **of Yahowah** (*YaHoWaH*), **and for all of the surrounding rooms** (*wa la kol ha lishkahowth sabyb*) **for the supplies** (*la 'owtsar*) **of the Family Home** (*beyth*) **of the Almighty** (*ha 'elohym*), **including the storerooms** (*wa la 'owtsarowth*) **for that which is set apart and special** (*ha qodesh*).” (1 Chronicles 28:12)

From our Heavenly Father to His beloved Son and from the Messiah and King to his son, the instructions were provided in a detailed and tangible manner, replete with helpful explanations. We were not inundated by a sea of meaningless minutiae that would have no bearing on our lives, while the information shared was pertinent to our relationship with Yahowah.

As part of this rite of passage, Dowd shared his detailed analysis of the schedules assigned to the kohen and Lowy and all of the work they would be doing in support of Yahowah’s Family Home. He not only spoke of the utensils to be used in the House, he told his son that he had already amassed the necessary silver and gold to construct them. He was particularly keen to describe how to make the Manowrah and the other lampstands to illuminate the House. He spoke of other essential elements of Yahowah’s Home which were excluded from Ezekiel’s artifice including the tables for the showbread and, of course, the Ark of the Covenant.

“All of this (*ha kol*) **was in writing** (*ba kathab*) **from the hand** (*min yad*) **of Yahowah** (*YaHoWaH*) **before me** (*'al 'any*). **He provided insights and understanding** (*sakal*) **for all of the work and spiritual messaging** (*kol mala'kah*) **of the plan of construction** (*ha tabnyth* – of what was being modeled, built, and represented).” (1 Chronicles 28:19)

This all means that the accounting we have been provided of the construction later in Kings and Chronicles, detailing the as-built result of those written instructions was all inspired by God. From this, we can ascertain three vital aspects of Yahowah's intent. First, when we listen to Him, every instruction comes with a valuable lesson. Second, we were afforded considerable details, from the layout to the nature of the materials to be used, of the Tabernacle because it's symbolic of Yahowah's approach to liberating, accompanying, and supporting His people while camping out with them – just as we will one day. However, unlike Dowd and Shalomoh, we will never be tasked with the responsibility of building the Home of the Covenant, making those written plans irrelevant to us. What we know is that the plan, along with a comprehensive understanding of it, came from God. The previous ratios were maintained, and form continued to reflect function.

Now, since the purpose of Yahowah's Home will be different to accommodate those who have been transformed to enter it upon His return following their reconciliation, God will design it appropriately. And I suspect that it will be comprised of light, and that it will be open and transparent, magnificent and yet approachable. Its scale will be such that those of us who approach our Father will recognize that we are important to Him. We will all be as Dowd advised His son, enjoying the fact that Yahowah is reciprocating.

As a result, we know that the only alterations permissible are those which accommodate a time and place in which we are all family, the enriched and empowered, enlightened and liberated children of the Covenant. And even then, we would anticipate explanations for whatever differences will exist in Yahowah's Home after Kipurym (which Ezekiel omits) and while we are celebrating the 8th Day of Sukah (something Ezekiel also cancels) so that we are better informed.

Providing some perspective, the Tabernacle was diminutive at 45 feet long, 15 feet wide, and 15 feet tall. And the surrounding courtyard, which was demarcated only by 7½-foot-tall linen curtains with a single “gate” of draped cloth, was 75 feet wide on the east and west and 150 feet long on the north and south. Whereas the House of Yahowah constructed by Solomon was 90 feet long, 30 feet wide, and 45 feet high, with the floorplan doubled and height tripled. And as for the courtyard, it is described but not measured. However, in keeping with the proportions of the House, we can deduce that it would have been 150 by 300 feet – maintaining the intended proportions.

By comparison, Ezekiel’s temple complex is square, not rectangular, and it is between 6,750 and 8,000 feet across (in Egyptian vs. Babylonian cubits) and, thus, no longer proportional or even relatable. At over a mile square, it would swallow the entire city of Jerusalem. Moreover, according to Ezekiel’s last verse, if allowed to be built, it would expand 5 miles in all directions, burying all traces of what has been. Mission Accomplished.

Beyond the fact that Ezekiel’s monstrosity would obliterate the City of Dowd and bury Yahowah’s Home, while paving over Mounts Moriah and Olives, and the realization that we’d be left with massive gates dominating the landscape, I don’t much care about the size of the rooms or doors he is allegedly measuring. I am bothered more by the removal of the Ark of the Covenant, the Veil, the Menorah, the Golden Altar, the Laver, and the Table of Shewbread. And there would be no Yowm Kipurym celebrated within this complex – precluding the restoration of Yisra’el and Yahowah’s return.

Therefore, the wall, while stupid, isn’t the most controversial aspect of “New Jerusalem.” The part where the Lowytan ignores the Towrah’s instructions on the Home of the Covenant and goes in a different direction demonstrates that the Lord of Babel is not Yahowah. In this

text, we are looking at a revisionist monstrosity that did not and will not exist, upon a super summit that did not and will not exist, in a place unrelated to the people and history of Yisra'el. And we are being asked to watch a Metal Man, who did not exist, measure it, beginning with walls, which did not and will not exist.

Bronze Boy is wielding a mythical stick that is six cubits plus a span, or 9 feet 4 inches (2.8448 meters for you metric fans), give or take a foot or so if using the Babylonian cubit. But what was he supposedly measuring? Since he was dispatched to the surrounding wall, since we will next see him at the gate within the wall, and since measuring the thickness of a building is nonsensical (especially at this dimension), let's assume that Ezekiel made up the wrong word with *binyn* | the child's oppressive and vexing building, and that the first measurement is of the surrounding wall. It's a robust 9'4" thick for you city planners awaiting your Lord's return. But at the same height, it would be absurdly short for a wall that wide.

While I'm not offering to serve as the Lord's structural engineer, with a solid masonry wall, the proper ratio of height to thickness is 20 to 1. So, in this example, a 112-inch-tall wall should be 6 inches thick, occasionally buttressed for lateral support, but never 9 feet thick. That said, a wall of any size would be a liability in a future Temple.

Then he was going (*wa bow'*) **to the gate** (*'el sha'ar*) **which it faced the way of the east** (*'asher paneh huw' derek ha qadym*).

And he was climbing by its stairs (*wa 'alah ba ma'alahowth huw'*) **then he was measuring** (*wa madad*) **the threshold** (*'eth saph* – the door frame, bowl, basin, or blanket) **of the gate** (*ha sa'ar*) – **one stalk** (*qaneh 'echad* – a single reed, bone, branch, cane, or shaft) **width, as in thickness** (*rochab*).

And with one threshold (*wa 'eth saph 'echad*), **one stalk** (*qaneh 'echad* – a single reed, bone, branch, cane, or shaft) **of thickness** (*rochab*). (*Yachezq'el* / Ezekiel 40:6)

Stairs within the threshold of a gate set inside a 9-foot-thick and 9-foot-tall wall are impractical. Should the standard ratio of a 7-inch rise over a 12-inch tread apply, with a minimal 2-foot header over the entrance, the entrants would be bending over to keep from banging their heads by the second step. And if the design was to be open above the doorway, then by the 6th step, the entrants would be looking over the top of the wall – defeating the purpose of its existence.

And what would entrants, should they get past the gate, be climbing to approach? If the perimeter is serving as the foundational support for a raised platform behind it, then it is no longer a wall in which a gate can be placed. Further, even without the platform, and with steps built into the threshold, the gates would only open out, putting people walking by at risk while diminishing security. Moreover, it would be impossible with this design to enter the compound to resupply it or remove the byproducts of the intended slaughtering and fires in any kind of vehicle.

And should you think I'm nitpicking, how is it that a mere mortal can demonstrate that a spirit pretending to be the Lord God does not know his measuring stick from his braided string? I shouldn't be able to put my experience of having designed and built 20 homes up against the architect of the universe and author of life.

But, at least, we have this handy reassurance for aspiring architects – the thickness of the threshold of an opening in a wall is equal to the thickness of the wall. And in case you were to question this assumption, Metal Man measured twice.

However, that is not how Christian model makers have portrayed these specifications. But more on that in a

moment. First, I'd like to acknowledge that we should count our blessings. With this comical approach to sanctuary design, we've moved past the Feast of the Beast and on to bigger and better things – or so we are to believe. Measure on, Metal Man...

And the alcove (*wa ha ta'* – then the ?, used only in Ezekiel, perhaps a chamber, likely a guardroom, or possibly a niche; maybe from *ta'ab* – to long for or to loathe or *ta'ah* – to mark or point out), **one stalk** (*qaneh 'echad* – a single reed, bone, branch, cane, or shaft) **long** (*'orek*) **and one stalk** (*wa qaneh 'echad* – a single reed, bone, branch, cane, or shaft) **wide** (*rochab* – thick in breadth, but growing).

And between (*wa bayin*) **the guardroom niches** (*ha ta'ym* – the ?, used only in Ezekiel, perhaps chambers, or alcoves), **five cubit** (*chamesh 'amah*).

And the threshold (*wa saph*) **of the gate** (*ha sha'ar*) **from beside** (*min 'etsel*) **the vestibule** (*'uwlam* – the portico or porch) **of the gate** (*ha sha'ar*) **from the house** (*min ha beyth*), **one stalk** (*qaneh 'echad* – a single reed, bone, branch, cane, or shaft). (*Yachezq'el* / Ezekiel 40:7)

And he was measuring (*wa madad*) **the portico** (*'eth 'elam* – porch or vestibule; from *'alam* – to bind and make dumb) **of the gateway** (*ha sha'ar*) **from the house** (*min ha beyth*), **one stalk** (*qaneh 'echad* – a single reed, bone, branch, cane, or shaft). (*Yachezq'el* / Ezekiel 40:8)

While niches, alcoves, vestibules, and porticos can be used to enhance the entrance of a classically designed space, at the time of this writing, they had two purposes when adjoining gates. They housed guards or displayed idols – neither of which would have been inappropriate in this context.

Those attempting to make models of Ezekiel's madness simplify the gate's design by including the

guardrooms within a long, narrow, colonnade but then ignore the vestibules, because there isn't room within the gate for both. But the bigger problem with the resulting models is the described structure's proximity *min ha beyth* | from the house – which is just 9 feet. With this restriction, there is no room for the colonnade, guardrooms, or vestibules. This means that the religious interpretations of the Lord's design are similar to the religious translations in that accuracy is sacrificed for believability.

And he was measuring (*wa madad* – so he was extending) **that which pertains to the vestibule** (*'eth 'elam* – with the porch or portico; from *'alam* – to bind and to make dumb) **of the gateway** (*ha sha'ar*), **eight cubit** (*shamoneh 'amah*), **and its jamb, doorpost, or projecting wall** (*wa 'ayil huw'* – his ram, leader, tree, strength, or the means to anchor a door to a building), **two cubit** (*shanaym 'amah*), **and the portico** (*wa 'elam*) **of the gate** (*ha sha'ar*) **from the house** (*min ha beyth*). (*Yachezq'el* / Ezekiel 40:9)

And the guardrooms (*wa ta'ym* – the ?, used only in Ezekiel, perhaps chambers, niches, or alcoves) **of the gate** (*ha sha'ar*) **of the way of the east** (*derek ha qadym*), **three from here** (*shalosh min poh*) **and three from here** (*wa shalosh min poh*), **measurement one** (*midah 'echad*) **for three of them** (*la shalosh hem*) **and one measurement** (*wa midah 'echad*) **toward the jamb, doorpost, or projecting wall** (*la 'ayil* – to the ram, leader, tree, strength, or the means to anchor a door to a building) **from there** (*min poh*), **and from there** (*wa min poh*). (*Yachezq'el* / Ezekiel 40:10)

And he was measuring (*wa madad* – so he was extending) **the thickness or width** (*'eth rochab*) **of the opening** (*petach*) **of the gateway** (*ha sha'ar*), **ten cubit** (*'eser 'amah*) **of length** (*'orek*) **of the gateway** (*ha sha'ar*), **thirteen cubit** (*shalosh 'esreh 'amah*). (*Yachezq'el* / Ezekiel 40:11)

We've all but worn out Measure Man and all of this fuss is for a wall and a gate which, in the future, would serve no purpose. In fact, upon God's return, separating people from Him would be counterproductive.

While there are still five more verses fixated on the city wall and its eastern gate, we need to catch our breath and assess the situation before we get completely lost in the irrelevant minutiae. We have just been told that there is a *ta'* then *ta'ym*, an alcove, niches, or guardrooms associated with the passageway through the wall. Their functions and furnishings are not disclosed but can be discerned from history. However, at the size conveyed, they would be useless for anything other than guards and statuary at 9 feet by 9 feet, give or take a hand. And for reasons we are not told, there appears to be 7.5 feet of separation between them.

In addition to the alcoves serving as guardrooms, there is a vestibule. And while it is one stalk, or 9 feet 4 inches, away from the threshold of the gate, it is also this distance from the "house." So, if this *beyth* is supposed to be the Lord's Temple, then someone needs to reprimand the architect because this would be absurdly close to the 9-foot wall. And since this measurement is repeated, there is no getting around it.

Rather than enjoying a grand vista of the Devil's new digs, those allowed through the gate would be trapped in a narrow alley just three paces wide – if we are to believe Ezekiel's depiction. So, at this point, unless he is unaware of the meaning of the Hebrew word, *beyth* | house, then it's time to hire Babylonian, Egyptian, Greek, or Roman architects, all of whom provided worshipers a grand perspective of their god's shrines.

While the intent of the vestibule is undefined, at 8 cubits, it would be 12 feet. We do not know if that is the distance from the gateway or the width of the portico. But

we do know that the door jamb of the porch is of minimal width at 36 inches. Beyond this, however, we are told that this is both the vestibule of the gate and the house, which is only possible if they are adjacent to one another.

Returning to the guardroom niches of the gate of the way of the east, there are three from here and three from here, with here being by the gate. But that's a problem, because at 9 feet by 9 feet with 7.5 feet of separation between them, you'd have to fit 42 feet of alcoves in what was a 9-foot alleyway between the gate and the house.

Then returning to the gate, we are told that it was almost 20 feet wide. That, too, is a problem, because there would have been no practical way to support or secure the leverage of a 20-foot-long panel just 9 feet tall. Based upon the geometry and physics of leverage, city gates were designed such that their height was three or four times their length for reasons the Lord of Babel does not comprehend.

Beyond the gates, the walls of the fallen city, which still hasn't been named in this portended resurrection, would have been of marginal value during the next 200 to 600 years from this summit meeting. And since Measure Man's design was not copied, these three chapters of Ezekiel were either a colossal false prophecy or a complete waste of parchment and ink. And should these walls, gates, vestibules, and porticos be for a city of the future, then the entire design has to be scrapped as counterproductive. Bad architecture then becomes bad policy.

There is yet another problem, which is the sterility of the tour. There are no people and no life. It is a cavernous, walled compound akin to the massive display of skeletons without either heart or soul.

And a boundary of the territorial barrier (*wa gebuwl*) toward the presence of the alcoves (*la paneh ha ta'owth*), one cubit (*'amah 'echad*) and one cubit (*wa 'amah 'echad*) for the barrier from here (*gebuwl min*

poh). **And the small, recessed nook** (*wa ha ta*'), **six cubit** (*shesh 'amah*) **from here** (*min poh* – out of the opening or mouth) **and six cubit** (*wa shesh 'amah*) **from here** (*min poh*). (*Yachezq'el* / Ezekiel 40:12)

Like so many things throughout this peculiar visualization of the life-size diorama, we are left to speculate on the nature and function of the *gebuwl*. Since the word's primary definitions are incompatible with this depiction, we cannot use boundary, territory, or border without buttressing them with the derivative meaning of "barrier." But what is this impediment's purpose when the barricade would have been in immediate proximity to a wall? Why is the Lord trying to preclude access? Further, by placing another barrier 18 inches inside of a perimeter wall, the resulting compound is beginning to look like a prison.

Apparently, either the gate in the 9-foot wall or the 9-foot by 9-foot niches beside it had soaring 38-foot ceilings. In the vestibules, this ratio of floor space to ceiling height would have caused vertigo, and above the gate, it would have left a 29-foot gap between it and the top of the wall. Either that, or one is left with a short door in an imposing wall, which would serve to minimize the stature of any individual in proximity to it.

And that is what the religious illustrators and model makers have done with this and the other five gates. Their representations are of imposing edifices so out of scale with human entrants they scream, "Go away you puny person. How dare you approach the great and wonderful Oz."

Ever in character, the Lord's intent is to bury Jerusalem, eliminating Tsyown and Mowryah, Yahowah's Home and His Son's, indeed, the entire City of *Dowd* | David. And then he seeks to preclude access to what he intends to pave over by erecting massive walls and

dehumanizing gates. Ezekiel's Temple is the ultimate expression of Replacement Theology, with Satan seen rising above Yahowah. In these depictions, we are witnessing Hylel ben Shachar's fulfillment of *Yasha 'yah* | Isaiah 14.

And he was measuring (*wa madad*) the gate ('*eth ha sha'ar*) from the ceiling (*min gag* – from the roof) of the guardroom niche (*ha ta'*) to the ceiling of it (*la gag huw'*), a width or thickness (*rochab*) of twenty-five cubit ('*eserym wa chamesh 'amah*). The opening opposite (*neged* – nearby) the opening (*petach*). (*Yachezq'el* / Ezekiel 40:13)

And he was measuring (*wa madad*) the jamb, doorpost, or projecting wall ('*eth 'ayil* – with the ram, leader, tree, strength, or the means to anchor a door to a building), sixty cubit (*shesh 'amah*). And to (*wa 'el*) the jamb, doorpost, or projecting wall (*la 'ayil* – to the ram, leader, tree, strength, or the means to anchor a door to a building) of the courtyard (*ha chatser* – of the population center) of the gate (*ha sha'ar*), all around, encircling and surrounding (*sabyb sabyb*). (*Yachezq'el* / Ezekiel 40:14)

I have drawn more than my share of blueprints, read, interpreted, and built from many plans, and in all of those projects, I've not experienced anything remotely like the absurdity of this report. It is remedial to the point of clownish – albeit with dark and sinister intent.

The first measurement of 25 cubit, or 38 feet, is supposedly the height of the gate taken from the unspecified roof of the guardroom niche to the ceiling above the gate. If so, then it calls for either a 50-foot-tall roof structure to be constructed over a 9-foot-tall wall and gate or for the ceiling to be 38 feet thick. Pick your poison.

Equally ludicrous, the wall is projected at 90 feet, but with nothing to affix it to beyond the initial 9 feet. And since the only gate is the one in the wall, the notion of a 90-

foot-tall in a 9-foot-high wall is preposterous, even more so beneath a 50-foot ceiling. These crazy numbers are like everything else we have read in this ridiculous book – they simply do not add up.

And above the face of the gate (*wa ‘al paneh ha sha’ar*) **of my furnace** (*ha y’athuwn* – ?, used only in Ezekiel; likely a compound of *‘any* – my and *‘athuwn* – furnace) **over and above to the face** (*‘al la paneh*) **of the portico or vestibule** (*‘elam* – porch as an entrance to a building) **of the gate** (*ha sha’ar*) **of the inner face or inside presence** (*ha panymy*), **fifty cubit** (*chamesh ‘amah*). (*Yachezq’el* / Ezekiel 40:15)

Gates have faces, and over these faces we have words with sinister meanings. *Ha y’athuwn* will have especially gruesome implications when we come to realize that the Lord of Babel is modeling Camp Lowytan after Auschwitz. And now, it is replete with furnaces to serve as a crematorium. As further evidence of this macabre finding, in Daniel, the only other book written in Babylon, *‘athuwn* was used 10 times to describe the furnace into which Shadrach, Meshach, and Abednego were allegedly thrown.

Let’s conduct a reality check. These walls, gates, barriers, guardroom niches, and porticos would have served one of two purposes. They were either designed to keep people confined inside, which would make the Lord’s New Lair a prison – not unlike She’owl – or these imposing apparatuses were contemplated to keep people out, precluding access to what has been entombed beneath. And as for *y’athuwn* | my furnace, it does not take a rocket scientist to figure out what an anti-Semite with a penchant for exterminating Jews would do with one of these.

But at least, there will be some windows. Surely, the Lord of Babel cannot be opposed to light?

And windows which pierce, profane and slay (*wa chalown* – to perforate; from *chalal* – to desecrate, wound,

and fatally injure) **are ignored and unresponsive** (*'atam* – they are shut, do not listen, are kept silent, and hold their lips, narrowed and closed) **to the guardroom alcoves** (*'el ha ta' – ?*, toward the niches, used only in Ezekiel) **and to their** (*wa 'el 'ayil hem* – to the doorposts, rams, trees, or leaders) **to the inner presence and inside face** (*la panymah*) **to the gate** (*la ha sha 'ar*), **around and around** (*sabyb sabyb*).

And in this manner (*wa ken*), **to the vestibules** (*la ha 'elamowth*), **and openings designed for piercing, desecrating, and killing** (*wa chalownowth* – to perforate and slay; from *chalal* – to profane, wound, and fatally injure) **encircling all around** (*sabyb sabyb*) **to the inside face** (*la panymah*). **And on the** (*wa 'el 'ayil*), **images of palm trees** (*timorahym* – palm-shaped decorations). (*Yachezq'el* / Ezekiel 40:16)

There would be no windows in the alcoves because, allegedly, windows are closed and unresponsive, failing to listen with narrowed lips. However, there would be lots of “windows” encircling the square vestibules – that is if we can refer to them as such. Ezekiel has overused *chalal*, the verbal root of *chalown*, which means “all things pertaining to *chalal*,” to speak of “piercing, profaning, and slaying” his foes.

As for the palms, I suppose that because Yahowah found the symbolism of life-affirming flowers and protective cherubs to be instructive, and since the pagans in Babylon preferred palms, the nod went in the direction of the pagans. And of course, while flowers, cherubs, and palms were integrated into Yahowah’s design, the last thing Satan wants is to be reminded of the Garden or of his former existence as a *Karuwb*.



Might the Lord's fixation on gates and guards have prompted the Christian perception of "Pearly Gates" being manned by "Saint Peter" to block access to their heaven? If so, fortunately for the Jewish inmates in "New Jerusalem," they should be able to pick the locks and get out of jail because every Israeli would have been equipped with a skeleton key – a legacy of their dry bones.

Continuing to describe a prison, we find a courtyard, cells, and lots of searing hot pavement. Welcome to Hell on Earth.

And he was bringing me (*wa bow' 'any*) **into the enclosed courtyard** (*'el ha chatser* – to the population center) **of the exterior** (*ha chytsown*).

And behold (*wa hineh*), **cells and chambers** (*lishkah* – halls and rooms) **and burning hot pavement** (*wa ritspah* – hot stone or glowing coal) **to have constructed** (*'asah*) **the enclosed courtyard of the population center** (*la ha chatser*), **all around, encircling and surrounding the circumference** (*sabyb sabyb*).

Thirty (*shalosh*) **cells and chambers** (*lishkah* – halls and rooms, areas enclosed by walls; predominantly used in Ezekiel) **toward the burning hot pavement** (*'el ha ritspah* – against the hot stone and glowing coal). (*Yachezq'el* / Ezekiel 40:17)

And the glowing coal (*wa ha ritspah* – the hot stone and burning pavement; from *retseph* – hot stone, glowing embers, burning heat, flames, coals, and firebolts) **to the shoulder and sidewall** (*'el katheph*) **of the gates** (*ha sha'arym*), **juxtaposed alongside** (*la 'umah* – near and according to) **the length of the gates** (*'orek ha sha'arym*).

The hot stone and glowing coals (*ha ritspah*) **were at the lowest level** (*ha tachtown* – the nethermost region of the oppressed down under). (*Yachezq'el* / Ezekiel 40:18)

Nothing says incarcerated like walls and gates, enclosed courtyards and cells. And nothing says Christian Hell more vividly than burning pavement and glowing coals at the lowest level. It certainly appears that the Lord of Babel is building a prison to incarcerate Jews – not unlike what the Europeans would do during the Second World War.

Onward Christian wardens, since there are Jews to abuse, you must build this prison...

And he was measuring (*wa madad*) the width or thickness (*rochab*) from the face (*min la paneh*) of the gate (*ha sha'ar*) of the lowest level (*ha thachtown*) to the face (*la paneh*) of the enclosed courtyard (*ha chatser*) of the innermost face (*ha panymy*) from the outside (*min chuwts*), one hundred cubit (*me'ah 'amah*) of the east (*ha qadym*) and of the north (*wa ha tsaphown*). (*Yachezq'el* / Ezekiel 40:19)

And the gate (*wa ha sha'ar*) which faced it (*'asher paneh huw'*) of the way of the north (*derek ha tsaphown*) for the enclosed courtyard (*la ha chatser*) of the outer exterior (*ha chytstown*) he measured (*madad*) its length (*'orek huw'*) and its breadth (*wa rochab huw'*). (*Yachezq'el* / Ezekiel 40:20)

And its guardroom alcoves (*wa ta' huw'*), three from here (*shalosh min poh*) and three from here (*wa shalosh min poh*), and its door jamb (*wa 'ayil huw'*), and its vestibule (*wa 'elam huw'*), were of similar measure (*hayah ka midah*) to the gate (*ha sha'ar*) of the first and foremost (*ha ri'shown*), fifty cubit (*chamesh 'amah*) its length (*'orek huw'*), and its breadth (*wa rochab*), twenty-five (*chamesh wa 'esrym*) in the cubit (*ba ha 'amah*). (*Yachezq'el* / Ezekiel 40:21)

The only way to pack those pesky and conniving, unbelieving and god-killing Jews in this space will be to have reinstituted the concentration camps and incinerated

them. Afforded the opportunity, so long as they use renewable energy, I'm sure the Progressive Europeans will be all too happy to comply.

Returning to the window, singular, whose view would be of the wall just 9 feet away, we discover...

And its opening designed for piercing, desecrating, and killing (*wa chalown huw'* – his window on perforating and slaying; from *chalal* – to profane, wound, and fatally injure), **and its vestibule** (*'elam huw'*), **and its palm tree decoration** (*wa timorah huw'*), **similar measurement** (*ka midah*) **of the gate** (*ha sha'ar*) **which faced it** (*'asher paneh huw'*) **of the way of the east** (*derek ha qadym*).

And with steps of seven (*wa ba ma'alalah sheba'*), **they ascended** (*'alah*) **with him** (*ba huw'*) **and its vestibule, portico, or arch** (*wa 'eylam*) **to face them** (*la paneh hem*). (*Yachezq'el* / Ezekiel 40:22)

Fun with numbers. The window, vestibule, and palm décor were the same size as the gate of the way of the east. Since we were told that it was 20 feet wide, that means that there was a 20-foot window in a 12-foot-wide vestibule and a 20-foot-tall palm ornament on a 9-foot-tall door jamb. It must be ancient math.

We have yet another brain teaser before the Devil's Advocate and Metal Man move south...

And a gate (*wa sha'ar*) **to the innermost face of the court** (*ha chatser ha panymy*), **conspicuously reporting opposite** (*neged*) **the gate** (*ha sha'ar*) **to the north** (*la ha tsaphown*) **and to the east** (*wa la ha qadym*) **and he was measuring** (*wa madad*) **from a gate** (*min sha'ar*) **to a gate** (*'el sha'ar*), **a hundred cubit** (*me'ah 'amah*). (*Yachezq'el* / Ezekiel 40:23)

It's your turn to decipher this. All I know is that there are way too many gates in this joint and that illiteracy continues to plague the asylum.

As an interesting change of pace, it was said of Ezekiel that Metal Man *halak* ‘any | **was walking me** to their next destination, which was yet another *sha’ar* | **gate** – this one at... **the way of the south** (*derek ha darowm*), **and behold** (*wa hineh*), **a gate** (*sha’ar*) **of a way of the south** (*derek ha darowm*). It was, of course, duly *madad* | **measured**. And, as a curiosity evidently worth noting, ‘*ayil huw*’ | **its door jamb** and ‘*eylam huw*’ | **its vestibule** *ka ha midah ha ‘eleh* | **were the same size of these**. (*Yachezq’el* / Ezekiel 40:24)

However, as an inconsistent anomaly, the Architect’s apprentice announced...

openings designed for piercing, desecrating, and killing (*wa chalownowth*)

And windows for him to pierce and slay (*wa chalownym la huw*’ – for him to perforate and kill; from *chalal* – to desecrate, wound, and fatally injure) **and for its vestibule** (*wa la ‘eylam huw*’), **encircling all around** (*sabyb sabym*) **like the window on killing** (*ka chalown*) **of these** (*ha ‘eleh*), **fifty cubit** (*chamesh ‘amah*) **length** (*‘orek*) **and thickness** (*wa rochab*), **twenty-five cubit** (*chamesh wa ‘esrym ‘aman*). (*Yachezq’el* / Ezekiel 40:25)

Wonderful. We have a 75-foot window encircling a 12 by 12-foot room. And since that was the miraculous window’s ‘*orek* | length, and the other dimension was not listed as its height, the window was an incredulous 37 feet *rachab* | thick. And based upon its verbal root, this perforation in the wall is ominous.

This is followed by more steps and additional palm décor. And that leads to the measurement of the gate of the way of the south or of the distance between gates even though there was only one listed in this depiction. It was big, huge, at 100 cubits or 150 feet. Can you imagine the hinges and torque required to swing a gate 50 yards long?

And its niche (*wa ta' huw'*), **and its door jamb** (*wa 'ayil huw'*), **and its vestibule** (*wa 'elam huw'*), **consistently the same size and measurement** (*ka ha midah*) **of these** (*ha 'eleh*), **and deadly windows** (*wa chalownowth*) **for it** (*la huw'*), **and for its vestibule** (*wa la 'elam huw'*), **encircling all around** (*sabyb sabyb*), **fifty cubit** (*chamesh 'amah*) **length, and thickness** (*'orek wa rochab*), **twenty-five cubit** (*'esrym wa chamash 'amah*). (*Yachezq'el* / Ezekiel 40:29) **And vestibules** (*wa 'elamowth*) **all around the circumference** (*sabyb sabyb*), **twenty-five cubit long** (*'orek chameshwa 'esrym 'amah*) **and five cubit thick** (*wa rochab chamesh 'amah*). (*Yachezq'el* / Ezekiel 40:30)

These windows would have been a similar 75-foot length and 37 feet thick. To accommodate them on the wall, the vestibules have been enormously enlarged, from 12 feet to 37 feet, although that was supposed to be their thickness.

More courtyards, door jambs, and palm medallions, and even more stairs – this time eight of them. There were more gates too. This then leads to additional long, ridiculously thick, windows, vestibules, and door jambs, then even more palm décor, stairways, and, well, door jambs.

A trip to the north gate produces similar results, with many additional guardroom niches, vestibules, door jambs, and windows all around, including more stairs and palm décor. I suspect a summary will suffice, especially since all of this, from the 1st to the 37th verse of the 40th chapter, has focused entirely on counterproductive walls, restrictive gates, dysfunctional guardrooms and vestibules, too many cells and courtyards, inappropriate burning hot pavement, absurd door jambs, an odd medley of steps, an overzealous use of palm relief, and incredulous windows. And throughout it all, we have learned nothing other than the resulting structure was depicted as a prison.

So finally, at the 38th verse, we find a room with a purpose – an odd one, however...

And a room (*wa lishkah* – a side hall or cell) **and its open entrance** (*wa petach hy'*) **with the door jamb** (*ba 'ayil* – with the doorposts, ram, lamb, tree, or leader) **of the gate** (*ha sha'ar*) **there** (*sham*) **they were washing** (*dawach* – they were rinsing butchered meat (hifil imperfect third-person masculine plural – they were currently and continually doing what was required to wash)) **the burnt offering** (*'eth ha 'olah* – or more accurately: with the ascent). (*Yachezq'el* / Ezekiel 40:38)

There are only three mentions of washing anything associated with an offering in the Towrah. The last of them pertains to a one-and-done situation, never to be repeated. In *Qara'* / Leviticus 9, in preparation for meeting directly with Yahowah alongside Choreb, Aaron and his sons did as Moseh had instructed. This included washing the inner parts and the legs of a cow before burning them – and that is only because they would have been filthy and have stunk to high heaven. So, a permanent room dedicated to a non-recurring event is senseless.

Also inappropriate, in the imperfect conjugation, as the tour was being conducted, invisible men were continually using the imaginary tables to wash the pretense of offerings. Making matters worse...

And in the vestibule (*wa ba 'elam*) **of the gate** (*ha sha'ar*), **two tables** (*shanaym shulchan*) **from here** (*min poh*) **and two tables** (*wa shanaym shulchan*) **from here** (*min poh*) **for slaughtering to them** (*shachat 'el hem*), **those going up** (*ha 'olah* – or the burnt offering in the Lord's terminology), **and for those missing the way** (*wa ha chata'ah* – or the sin offering to the religious), **and for the guilty** (*wa ha 'asham*). (*Yachezq'el* / Ezekiel 40:39)

This statement is either incredulous or incongruous. While uplifting offerings and others to forgive those who

had missed the way would have been beneficial and were conducted in the Second Temple, this construct was as far from it as words allow. And if this is supposed to be the “Third Temple” constructed concurrently with God’s return for His people, there will be no reason to be elevated, no means to miss the way, or any opportunity to incur guilt. By this time, everyone in God’s company will be a member of the Covenant and already seven-dimensional, which is as high as it gets. And since we will be home, there would no longer be a means to get lost along the way. Further, guilt will be a thing of the past. Therefore, these four tables would be a waste of space. Suggesting them indicates a complete lack of situational awareness.

We will be celebrating the Miqra’ey Feasts into perpetuity as a way of celebrating the events which brought us together. However, they will be commemorative in nature, not functional in purpose. Therefore, even when Metal Man leads the Devil’s Advocate past all of the inappropriate walls and gates, the Lord’s associates are still headed in the wrong direction.

The 40th verse speaks of four more tables. Continuing to aggravate the problem, in the 41st verse, there are another eight slaughtering counters. And by the 42nd verse, we are taken back to the stone age...

And four tables (*wa ‘arba’ shulchan*) for ascending with the burnt offering (*ha ‘olah*) of cut stone (*‘eben gazyth*), length (*‘orek*) of one cubit (*‘amah ‘echad*) and half (*wa chetsiy*), and the thickness (*wa rochab*), one cubit (*‘amah ‘echad*) and half (*wa chetsiy*), and high (*wa golah*), one cubit (*‘amah ‘echad*), to them (*‘el hem*). And they were settled such that they rested (*wa nuwach*) with the vessels and objects (*‘eth ha kalym*) which they were slaughtered (*‘asher shachat*) with those elevated of the burnt offering (*‘eth ha ‘olah*) in them (*ba hem*) and the slain sacrifices (*wa ha zebach*). (*Yachezq’el* / Ezekiel 40:42)

And the double-pronged hooks (*wa ha shaphathym* – ?, used only in Ezekiel, of uncertain meaning), **one** (*'echad*) **handbreadth** (*tophach* – ?, used only in Ezekiel) **formed** (*kuwn*) **within the house** (*ba ha beyth*) **all around on all sides** (*sabyb sabyb*). **So, to the tables** (*wa 'el ha shulachan*), **meat, animal flesh, or human bodies, and perhaps a herald** (*basar*) **of the sacrificial offering to approach** (*ha qorban*). (*Yachezq'el* / Ezekiel 40:43)

Obviously, it is not a modern and hygienic stainless-steel affair. There would be no NSF (National Sanitation Foundation) rating for this crude chopping block. At just 27 inches, it would not provide sufficient space to get much accomplished either. Worse, this table was imagined at just 1.5 feet tall, half of the height of a normal countertop used in food preparation. The choppers would be on their knees.

The double-pronged meat hooks are forerunners of Muhammad's claims regarding Hell. Satan's most notorious prophet claimed it was filled with women hung by meat hooks through their breasts. That's particularly handy since Muhammad claimed that Allah's Hell was directly above the Temple Mount.

And now, having returned to the Devil's slaughterhouse, with *basar* | heralds as meat, we are reminded of the Lord's sacrificial victims during the grotesque Feast of the Beast. It appears that the Messiah and Choter as *basar* | heralds may be honored with tables of their own. If so, it would be so inclusive of the Lord.

The 44th verse addresses the positioning of additional butcher shops. Then in the 45th, Metal Man provides the first mention of Temple staff...

And he was speaking to me (*wa dabar 'el 'any*) **of this the room** (*zeh ha lishkah*) **which it faces** (*'asher paneh hy*) **of the way of the south** (*derek ha darowm* – uncommon word for south used only once outside of Ezekiel; from *ruwm* – to rise) **for the priests** (*ha kohenym*)

observing (*shamar*) **the required confinement** (*mishmereth* – who serve as guards over a penal institution; from *mishmar* – place of confinement in a prison or jail) **of the house** (*ha beyth*). (*Yachezq'el* / Ezekiel 40:45)

Good news and bad news – we have priests, but they are serving as prison guards. And while that's not good, I'm glad Metal Man has confirmed the obvious: the Lord's "New Jerusalem" is a concentration camp – a penal colony created for and by Jews. And as we discovered in the 15th verse, it is replete with an *'athuwn* | furnace.

Unaware of the crematorium, can you otherwise imagine the Haredi scurrying around, thrilled that only they would be allowed in? It would be a win-win situation for everyone. They would be isolated in the past, undeterred by all outside influences, and the rest of us would be freed of them. Maybe Ezekiel was on to something. But alas, they would be utterly lost because the rabbis have removed everything associated with the Temple and the sacrifices from their religion. Besides, recognizing that the Haredi are too busy being religious to work, who would feed them and carry away their trash?

And if you think I'm being rude, get a load of this...

And so, the room, chamber, or cell (*wa ha lishkah*) **which it faces** (*'asher paneh hy'*) **of the way of the north** (*derek ha tsaphown*) **for the priests** (*la ha kohenym* – for the clerical ministers) **who observe, watching over** (*shamar*) **the altar** (*ha mizbeach*) **of the penal colony** (*mishmereth* – of those who serve as guards over a prison; from *mishmar* – place of confinement).

They (*hem*), **the Sons of Zadok** (*beny Tsadowq*), **approaching** (*ha qareb*) **from the sons of Lowy** (*min ben Lowy*) **to** (*'el*) **This Is Not Him** (*#^#!*), **to minister and attend to him** (*la sharath huw'*). (*Yachezq'el* / Ezekiel 40:46)

And he was measuring the courtyard (*wa madad 'eth ha chatsar*), **long one hundred cubit** (*'orek me'ah 'amah*) **and breadth** (*wa rochab*) **a hundred-cubit square** (*me'ah 'amah raba'*). **And the altar** (*wa mizbeach*) **toward the face** (*la paneh*) **of the house** (*ha beyth*). (*Yachezq'el* / Ezekiel 40:47)

Other than to confirm that Ezekiel was using *beyth* earlier to speak of the Temple when placing it within a few paces of the massive perimeter wall, there is nothing material in the concluding statement. The bombshell is the reference to the “Sons of Zadok.”

To eliminate any confusion over this, there is no basis for the title “Sons of Zadok” in the Towrah or Prophets. While there are a number of men named *Tsadowq* | Zadok, most are mentioned in passing as part of genealogies identifying more important individuals.

Interestingly, a *Tsadowq* | Zadok was listed as heroic, even as a *gibowr*, during the time Dowd was unifying Yisra'el after Sha'awl's death. However, he's not our guy because we are told nothing more of him and do not know if he had sons.

This brings us to the *Tsadowq* | Zadok in question. He was the Chief Priest during the darkest episode of Dowd's life – which is expressly why the Lord of Babel dug his name out of 2nd Samuel. The Serpent is itching for an excuse to slaughter and sacrifice the man who, previous to this episode, had been the greatest *gibowr* of all.

The story which leads to the king's encounter with Zadok and his son begins horrifically. The Messiah's thirdborn, 'Absalom, was in the midst of leading an insurrection against him when Dowd made the cowardly decision to abandon Jerusalem, leaving only his concubines. The King, now in his more sedentary years, could not bring himself to rely on Yahowah, hold his ground, and dispose of this enemy as he had every foe. The

fact that ‘Absalom was willing to kill his father and ignite a civil war to satiate his ego only made it worse.

The moment Dowd learned that ‘Absalom, who had stolen the hearts of Yisra’elites, had declared himself king and had attracted a following, he told his servants that he would flee in haste rather than defend his nation, his city, and his God-given responsibility to lead his people. He also decided to abandon his women, leaving his concubines to watch over his home.

With Dowd riding a stream of tears out of town, he crossed paths with Zadok who, along with the Lowy, was carrying the Ark of the Covenant as assigned. When he and the king met, the man Yahowah loved and supported beyond all others disclosed how conflicted he had become between his troubled family and the trouble facing the greater family of Yisra’el.

“Now behold, Zadok also, and all of the Lowy with him, were carrying the Ark of the Covenant of God. Then they set down the Ark of God. Abiathar approached until all the people had finished passing out of the city.

Then the king said to Zadok ‘Return the Ark of God to the city. If I find favor in the sight of Yahowah, then He will bring me back again and show me both it and His habitation. But if he should say thusly, “I have no delight in you,” behold, here I am, let Him do to me as seems good to Him.’

The king said also to Zadok, the priest, ‘Are you a seer? Return to the city in peace and your two sons with you, your son, Ahimaaz, and Jonathan, the son of Abiathar. See, I am going to wait at the fords of the wilderness until word comes from you to inform me.’”
(2 Samuel 15:24-28)

If we are to be honest in our appraisal, this was a pathetic response, more befitting a Muslim addressing a capricious and condescending Allah than the Messiah speaking of his Father, Yahowah. To hear it makes me cringe in pain for Father and Son.

God deserved better, and Dowd was better than this – but not at this moment, nor in those following it. And this is hard to say because Dowd is the most accomplished, acclaimed, and beloved person in Yahowah’s story. But with these words, he had let everyone down, including himself, his people, his women, and his God. Although, Dowd would redeem himself and his people, restoring his reputation and Yisra’el’s relationship most impressively by fulfilling Chag Matsah. And making amends for this may have been part of his calculation.

Therefore, as we seek to understand why the “sons of Zadok” were plucked from obscurity to serve Satan in the Lord’s House, we have our answer. It is to further embarrass the returning king, reminding Father and son of their darkest moments together.

This anguishing episode continued, with Zadok doing as Dowd requested, returning the Ark to Jerusalem and then serving as a spy on behalf of God’s now wayward son.

However, rather than rallying his people and encouraging them to trust Yahowah in the defense of what was right, Dowd covered his head, dragged his feet, and wept. As embarrassing as that had to be for all concerned, it got worse when Dowd relayed a message to ‘Absalom, **“I will be your servant, O king, as I have been your father’s servant in time past, so I will now be your servant.”** It was neither sensical nor appropriate because ‘Absalom was undeserving. The king was stammering.

Diminished in stature, lacking character, and feeling sorry for himself, King Dowd was pelted with stones and verbal abuse on his way out of town. And rather than arrest

those battering and assaulting him, he blamed the attacks on Yahowah, saying that God must have inspired them. Speaking of one Benjamite in particular, Dowd said, **“Let him alone and let him curse because Yahowah had told him.”**

As a result of Dowd’s poor decisions, ‘Absalom waltzed into the nearly abandoned city, was proclaimed king, and then proceeded to rape his father’s lovers, acting ten times worse than Reuben. Deliberately taunting his father’s cowardice, ‘Absalom molested all ten publicly while Israel watched. Not yet satisfied, ‘Absalom announced that he intended to further terrorize his father and then murder him. But to avoid conflict, Dowd fled, crossing the Jordan to abandon Israel.

While this occurred, and was embarrassing, it not only served as motivation for fulfilling Chag Matsah in the Yowbel year 4000 Yah, in many ways this episode would also serve to foreshadow the rejection he would endure during Pesach and Matsah.

Finally, with his people starving, Dowd relented and asked Joab, who is the only hero in this story, to pursue the reunification of Yisra’el. But before they left, in yet another deplorable incident, Dowd told his general, **“Be gentle for my sake with the young man, ‘Absalom.”**

By showing mercy to the merciless, we endanger the innocent. Forgiving, even tolerating, such behavior is irresponsible and unjust, demonstrating a lack of judgment and compassion. Because Dowd failed in this regard, 20,000 Yisra’elites died in the ensuing battle. In truth, hate is essential to love.

It was a lesson learned, for Dowd so loved his people, he would sacrifice his body and soul for them while fulfilling Pesach and Matsah. And in so doing, our King not only redeemed himself, he earned our respect.

As for ‘Absalom, Yahowah and Joab were alone in knowing what had to be done. Riding upon his ass through the thickets, the head of this horrible human was irretrievably wedged in the branches of an oak tree (referred to as Allah). When hearing of it, Joab wasted no time and thrust three spears through his heart. Then he unceremoniously tossed ‘Absalom into a pit, where his body remains.

Looking back, however, it is possible that the three spears through the heart are symbolic for the three times Yisra’elites have failed to appreciate what Dowd has and will do for them. And while it is speculative on my behalf, considering Dowd’s love for his son, he may have negotiated for his redemption as a reward for having volunteered to serve as the Passover Lamb.

The insurrection over, the battle won, the problem solved, Zadok’s son, Ahimaaz, who had witnessed ‘Absalom’s demise, ran to Dowd but couldn’t bring himself to deliver the whole truth. He left it to the Cushite Joab had deployed to confirm the death of ‘Absalom. Dowd responded inappropriately once again...

“And the king was deeply moved and went up to the chamber over the gate and wept. And thus, he said as he walked, ‘O my son, ‘Absalom, my son, my son, ‘Absalom, I would have died instead of you, O ‘Absalom, my son, my son!’” (2 Samuel 18:33)

When one accepts the responsibility of working with Yahowah, they are held to a higher standard. And in his case, Dowd was flailing. Sure, it was dreadful to lose a son, but this one was unsalvageable and deserved to die. While he lived, he was a threat to Yisra’el.

Indeed, there was but one wise man, one hero, in this tragic episode, and it was neither Dowd nor Zadok’s son but, instead, Joab. He assessed the situation and told the truth, something that is in short supply. *Yow’ab* | Yah is My

Father expressed something the world needs to hear. To be civil, just, and caring, we must learn who, what, why, and how to hate. Those who fail this lesson remain incapable of true love and genuine compassion.

What follows is among the most important messages ever delivered...

“Then it was reported to *Yow’ab* | Joab, ‘Behold, the king is weeping, and he mourns for ‘Absalom.’ So, the salvation that day was turned into mourning for all the people because the people heard it said that day, ‘The king is in mourning over his son.’

The people entered the city surreptitiously at that time, just as people who are humiliated secretly flee in battle. And the king covered his face and cried out with a loud voice, ‘My son, ‘Absalom, ‘Absalom, my son, my son!’

Then Joab came into the house of the king and said, ‘Today you have shamed all your coworkers, who have saved your life this day, and the lives of your sons and daughters, the lives of your wives, and the lives of your concubines, by loving those who hate you and by hating those who love you.

For you have revealed today that commanders and coworkers are nothing to you. For I know today that, if ‘Absalom were alive and all of us were dead this day, then it would be right as far as you are concerned.

Now therefore arise, go out and speak compassionately and positively to your coworkers. For I swear, if you do not go out, no man will stay the night with you, and this will be worse for you than all the misfortune that has happened to you from your youth until now!’” (*Shamuw’el* / 2 Samuel 19:1-7)

It was among the worst of days, a humbling moment in which the best among us was at his worst. And now, the

Lord of Babel would seek to remind us that Dowd was better in his youth than he was as an aging leader.

To be fair, he had been given a near impossible, always aggravating assignment, shepherding the least appreciative and most irascible people the world has ever known. And yet, he found a way to love them, endure them, and reconcile his relationship with them. Every mistake would serve as motivation to make things right again.

There are powerful lessons we can learn from this episode, none of which are attributable to the “Sons of Zadok.” Human families are fragile and often fracture at multiple levels. And this is why the lone prerequisite of the Covenant necessitates that we walk away, ultimately prioritizing our Father’s family over our own. When there is a conflict between them, it is important that we come out on the right side, something Dowd failed at in this moment of crisis but would resolve gloriously.

Second, even in failure we can learn and grow. At this moment, the greatest of *gibowrs* failed, but he would not stay down. He would stand up for his people, fulfilling Chag Matsah heroically and magnanimously. He would overcome the darkness of this moment to shine brilliantly in God’s presence.

The third lesson is that in matters where the mind and heart are in conflict, it’s better to be right than feel good. Fourth, the Towrah perfects the imperfect, making it possible for all of us to appear perfect before our God. Because of what Father and Son have done, we can all be vindicated.

Fifth, tell the truth, the whole truth. Even when speaking to our king, Joab didn’t hold back or pull any punches.

And sixth, in the Covenant, we are asked to trust and rely upon Yahowah. Dowd knew this better than anyone.

And while he failed himself, his people, and his God at this moment, we can learn from his mistake. He did. Never duck, never hide, and never flee. Too few of us know Yahowah for any of us to run away and hide, ultimately depriving an aggravating world of the message it needs to hear. And in this regard, Dowd manned up and heroically saved his people.

If there is a seventh lesson from this episode it is to question every source – especially those who claim to be God. There was a reason Zadok was tossed into this word salad by Measure Man, and it was not benevolent. Differentiating between right and wrong comes from making the connections needed to understand. And that is what we have done since we began. It is what we are doing now because Ezekiel is the most deadly and dehumanizing text ever written about Jews.

Metal Man may be measuring with his forearm, stick, and twisted thread, but we have a vastly more reliable standard with which to evaluate his credibility. So let the games continue.



By successfully navigating the topsy-turvy world of an Escher print, we have endured everything Measure Man has been able to throw at us. Now deep in She'owl, we are going to press on to see where this is all leading.

And he came to bring me (*wa bow* 'any) **to the Temple** (*'el ha hykal* – to the palace, worship center, and sanctuary; from *yakol* – to overcome by having power).

He measured the door jambs (*wa madad 'eth ha 'ayil*) **at six cubits** (*shesh 'amahowth*) **of thickness** (*rochab*) **from here** (*min poh*) **and six cubits** (*wa shesh 'amahowth*) **of thickness** (*rochab*) **from here** (*min poh*) **of**

width (*rochab*) **of the tent** (*ha 'ohel*). (*Yachezq'el* / Ezekiel 41:1)

Hykal, meaning “temple, palace, or sanctuary,” is new to the Lord’s vocabulary. But it isn’t well placed because Yahowah prefers to use *beyth* | house, home, and family when referencing the building He discussed with Dowd and that Solomon built. Further, by referring to it as an *'ohel* | tent, the Serpent is retreating to an earlier time prior to Dowd securing the city of Yaruwshalaim and the summit of *Mowryah* | Moriah. God’s home when camping out among His people during the Exodus was an *'ohel* | tent.

Making matters worse for the Lord’s conglomeration of ill-fitting words, an *'ohel* does not have an *'ayil* | door jamb. And six was an impoverished number for this doorway because it depicts mankind alone, separated from God.

Further, even in the gaudiest of palaces, doorframes are not 6 cubits or 9 feet thick. If he had measured the span between the jambs instead, then it would have been permissible, albeit not recommended, apart from a barn, that a doorway would be that wide.

And speaking of writing, for the first time in some 40 uses, *'amah* | cubit was plural. Although Ezekiel will continue to struggle with *'amah*, continuing to write it inappropriately. Also relevant, without drawings, the repeated use of *min poh* | from here is amateurish and without merit.

Still speaking of the *'ohel* | tent, we read...

And the thickness, breadth, or width (*rochab*) **of the opening** (*ha pethach* – the doorway or entrance) **ten cubits** (*'eser 'amahowth*), **and the shoulders** (*wa kathephowth*) **of the entrance** (*ha petach*) **five cubits** (*chamets 'amahowth*) **from here** (*min poh*) **and five cubits** (*wa chamets 'amahowth*) **from here** (*min poh*).

And he was measuring (*wa madad*) **its length** (*'orek huw'*), **forty cubit** (*'arba' 'amah*), **and thickness, breadth, or width** (*wa rochab*) **twenty cubit** (*'esrym 'amah*). (*Yachezq'el* / Ezekiel 41:2)

It is either an artifact of ancient math, impoverished building codes, or just stupidity, but the jamb cannot be 9 feet and the opening 15 feet. It matters not if we are dealing with breadth, width, or thickness, it just won't work. And speaking of the stated dimensions, in Hebrew, five represents Satan and confusion. It is mankind (6) without God (1) that equals 5 – unaware that one is in the wrong company. Ten is simply twice 5, and 40 reveals that mankind's time is now over.

As for shoulders in a doorway, the only time it is appropriate is in connection with the opening Yahowah described into the Tabernacle's courtyard. It was the height of the drapes to be hung in the entryway. It is not an architectural specification.

Also peculiar, since the last masculine item on Measure Man's list was the *petach* | doorway, it is the object of the pronoun, *huw'*, when depicting length. Out of curiosity, I checked *katheph* | shoulder, and it is feminine. And so, while *'ohel* | tent at the conclusion of the previous verse was also masculine singular, the grammar requires us to assign a 60-foot length and 30-foot width to the 9- to 15-foot doorway, depending upon the preferred measurement. My preference, of course, is for the Babylonians to have invented a nuclear bomb prior to the Iranians so that they might have blown these three bozos away. But alas, that might have been overkill.

Heading now into the inner room of the palace, temple, or tent...

And then he came to and entered into (*wa bow' la*) **an interface** (*panymah* – within a face) **and he measured the jambs** (*wa madad 'ayil*) **of the entrance** (*ha petach* –

of the opening and doorway), **two cubits** (*shanaym* ‘amahowth), **and the entrance opening** (*wa ha petach*), **six cubits** (*shesh* ‘amahowth), **and the width or thickness** (*wa rochab*) **of the opening** (*ha petach*), **seven cubits** (*sheba* ‘amahowth). (*Yachezq’el* / Ezekiel 41:3)

Just when we thought we were stuck in the past, we come upon an interface. Unfortunately, it wasn’t designed to connect to a device but was, instead, another room. This doorway would have been particularly small for an important area at just 36 inches wide. Moronically, however, the door that fit inside these diminutive jams was 108 inches or 9 feet wide. Although even that was subject to change because it was revised to 10½ feet. It is little wonder team Lowytan has dispensed with prophecy. They have flunked consistency.

Nonetheless, according to Metal Man, we are in the “Holy of Holies.” Oh my. Do you think we should remove our shoes?

And he was measuring (*wa madad*) **its length** (‘*eth orek huw*’), **forty cubit** (‘*arba*’ ‘amah), **twenty cubit** (‘*esrym*’ ‘amah), **and breadth** (*wa rochab*), **twenty cubit** (‘*esrym*’ ‘amah) **to the face** (‘*el paneh*) **of the Temple** (*ha hykal* – of the palace or sanctuary).

And he was saying to me (*wa ‘amar ‘el ‘any*), **this** (*zeh*) **Holy of the Holies** (*qodesh ha qodeshym*). (*Yachezq’el* / Ezekiel 41:4)

I do not know if it matters at this point, but Yahowah’s instructions for the most set-apart area of His Home formed a perfect cube at 20 cubits in every direction. The Lord’s version loses that symmetry and is further complicated by a curious “to the face” measurement. Also deficient, the length and width are specified, but the third dimension was given without reference to what it represents.

One of the reasons that I like Yahowah's symmetry between the dimensions is because we currently know the three around us in this material world, and we are anticipating three additional dimensions bringing us to Heaven's Door in the 7th dimension. Moreover, our admission will be the result of the objects and persona associated with Yahowah's *Qodesh Qodesh*.

And speaking of it, I am looking forward to seeing the two room-sized golden *karuwbym* flanking the *karuwbym* on the Mercy Seat of the Ark of the Covenant. It is a nice touch, symbolizing Yahowah's protection as we soar to new heights in His presence. I imagine them set in the back corners of the *Qodesh Qodesh*, wings touching, replicating their position on the *Kaporeth*.

Curious, I've long wondered if this was Dowd's idea to achieve symmetry or Yahowah's to reinforce the message. And while others may believe it does not matter, it does, because it would be more pleasing to our Father if it was His Son's idea. Their portrayal surrounding the home of the Ark of the Covenant is astute and demonstrates that Dowd recaptured the brilliance which permeates his *Mizmowr* | Psalms and *Mashal* | Proverbs.

Such insights were of no interest to Ezekiel, Metal Man, or the Lord of Babel. There would be no Ark of the Covenant or Cherubs in his throne room. There would also be no Manowrah piercing the darkness, which with its six-plus-one pattern of lights is symbolic of the Miqra'ey and of time eternal as luminaries in our Father's presence.

Molten Man was all about the numbers, not the contents or purpose of the room, and even then, I feel sorry for the individual tasked with the responsibility of serving as their contractor.

Then he measured the wall (*wa madad qyr*) of the house (*ha beyth*) of six cubits (*shesh 'amahowth*) and the breadth (*wa rochab*) of the rib (*tsela*) – bones around the

heart and lungs, sideboard, or plank) **four cubits** (*'arba' 'amahowth*), **all around and surrounding** (*sabyb sabyb*) **for the house** (*la ha beyth*) **of the circuit or vicinity** (*sabyb*). (*Yachezq'el* / Ezekiel 41:5)

And the ribs (*wa ha tsela'owth*), **a rib** (*tsela'*) **to a rib** (*'el tsela'*), **three** (*shalosh*), **and thirty** (*shaloshym*) **patterns of behavior, additional occurrences, steps, strokes, or feet all in connection with being thrust aside in a troubling manner** (*pa'am* – a repetitive action, a foot, an anvil or hardening, and a measure of time; from *pa'am* – to thrust, impel, push, or persistently beat in a disturbing way).

And they will come (*wa bow'* – they will arrive and enter, return and be included (qal participle feminine plural)) **in the wall** (*ba ha qyr*) **because of the house** (*'asher la ha beyth*) **for the ribs** (*la ha tsela'* – the bones, sides, or beams) **all around, surrounding the circumference** (*sabyb sabyb*) **to exist** (*la hayah*) **grasping hold** (*'achuwz* – to seize (qal participle masculine plural)) **and they will not exist** (*wa lo' hayah* – they will not be (qal imperfect third-person masculine plural jussive)) **supporting** (*'achuwz* – seizing (qal participle masculine plural)) **by a wall** (*ba qyr*) **of the house** (*ha beyth*). (*Yachezq'el* / Ezekiel 41:6)

While we are not told which wall is being measured, it's short at 9 feet. The rib, whatever it might be, was shorter still at 6 feet. Then the depiction transitions from one rib all around the house and in its vicinity, to ribs, a rib, and to a rib, three and thirty of something or other.

This leaves us with quad enigmas: what is a rib in this context, why are they so short, what is the reason they are presented in such an odd manner, and how do they pertain to *pa'am* | patterns, occurrences, steps, or strokes? Even when we turn to the verbal root for elucidation, there are no better answers because *pa'am* speaks of thrusting

something aside or pushing it out of the way. However, that may be the intent.

These quad enigmas are followed by *wa bow' ba ha qyr* | they will arrive and enter, returning to be included within the wall. That sounds ominous.

Next, we encounter a trilogy of verbs '*achuwz lo' hayah 'achuwz* | grasping hold they will not exist supporting *ba qyr* | with a wall. If you know what that means, you may have a future in preaching.

For those who are more interested in knowing the truth, contemplate how similar '*achuwz* is to Auschwitz – the concentration and death camp. But more on that in a moment because that is where all of this is headed.

Keeping in mind that this would be the heart of the Lord's revisionist construct, his throne room, it's perplexing that his associates are tripping on their tongues at this point. Measure Man and Prophet Person have left the walls, gates, and guardhouse niches to focus on the Temple, however sterile or bereft of furnishing or purpose, it may be. And they are stammering, as if mortified by the implications of their surroundings. At best, there is a haunting and foreboding gloom to the place. For example, we were taken to the Holy of Holies, and all we "saw" was an empty room where people are '*achuwz* | grasped, seized, and controlled.

And it was wider, becoming roomier (*rachab* – it was being enlarged (qal perfect third-person feminine singular)) **and it went all around** (*wa sabab* – it encircled and surrounded (nifal perfect third-person feminine singular)) **to above, over the top** (*la ma'al*), **ascending upward to a higher dimension** (*la ma'al* – rising above the most high) **for the ribs** (*la ha tsela'owth*) **because** (*ky*) **of the questionable changes** (*muwsab* – ?, used only in Ezekiel; perhaps from *mah* or *my* – to question and *sabab* – to change) **of the house** (*ha beyth*) **to rise above the**

most high (*la ma'al*), **ascending upward to a higher dimension** (*la ma'al*) **all over** (*sabyb* – all around the surroundings) **for the house** (*la ha beyth*).

For that reason (*'al ken*), **the width, breadth, or thickness** (*rochab*) **to the house** (*la ha beyth*) **to rise above the most high** (*la ma'al*), **and so, therefore** (*wa ken*), **the lowest** (*ha tachthown*) **will rise** (*'alah* – he will ascend, being lifted up (qal imperfect third-person masculine singular)) **over and above the Most High** (*'al ha 'elyown* – above the Uppermost and supreme God, attaining the highest status), **severing from the midst** (*la ha thykown* – toward the middle; from *tawek* – to separate between the two). (*Yachezq'el* / Ezekiel 41:7)

Even in his Temple design, the Serpent is taking shots at the Almighty, claiming to have risen above the Most High. It is apparent that we have not left Babylon.

Temple Lowytan would be wider and roomier to be sure, but mostly out of this world taller than Yahowah's Home. It would be over the top, ascending to another dimension. And just in case anyone missed the braggadocio, he would repeat himself three times. And in the end, he would leave no doubt, proclaiming that he intends to *'alah* | rise *'al ha 'elyown* | over and above the Almighty. Fortunately, I've read God's story from beginning to end, and at its conclusion, he fails.

And I saw (*wa ra'ah*) **for the house** (*la ha beyth*) **a glorious high and lofty** (*gobah* – a tall and majestic, especially arrogant) **surrounding, encircling on all sides** (*sabyb sabyb*) **to lay a foundation for a conspiratorial association and planned rebellion** (*yasad* – to be reestablished by going back to the beginning), **to the ribs** (*la ha tsela'owth*) **to the maximum capacity** (*malo'*) **of the acquired reed, branch, stalk, or shaft** (*qaneh*), **six cubits** (*shesh 'amahowth*) **joint** (*'atsyl* – point of connection in the body). (*Yachezq'el* / Ezekiel 41:8)

Since *tsela'* | rib was first used in *Bare'syth* / Genesis 2:21-22 to speak of Chawah's conception, it appears that the Serpent is taking us back to the Garden where his conspiratorial plot to rebel began. He is hoping for a bit of revisionist history to go with his replacement theology. But as for the "max capacity of the shaft six cubits joint," we might have to ask Chawah to explain it to us since she mixed it up with Satan long ago.

The thickness (*rochab*) of the wall (*ha qyr*) which was the rib ('*asher la ha tsela'*) to the outside public place ('*el ha chuwts*), five cubits (*chamets* '*amahowth*), and which (*wa* '*asher*) was forced to be left empty (*munach* – was forcibly kept as a void (hofal participle masculine singular)).

Between the family and temple (*bayth*), the ribs (*tsela'owth*), which to the house ('*asher la ha beyth*), (*Yachezq'el* / Ezekiel 41:9) **are between the temple (*wa bayth*), the chambers, and cells (*ha lishkah*) of a breadth (*rochab*) of twenty cubit ('*esrym* '*amah*) all around (*sabyb*) to the house (*la ha beyth*), surrounding the circumference on every side (*sabyb sabyb*). (*Yachezq'el* / Ezekiel 41:10)**

It should be obvious that the quality of the narrative has deteriorated substantially to the point that this is little more than a litany of nonsensical phrases in search of a well-placed verb. And we are left to wonder how the thickness of the rib is relevant. In what has been described as if it were a prison, what are we to make of the *chuwts* | outside public place? In this scale covering a square mile of real estate, why is it less than 8 feet away? And more importantly, why would Ezekiel deploy the hofal stem in conjunction with the public arena, telling us that it was forcibly kept empty as if none would be allowed entry?

So that you are aware, in the actual text, *bayth* | between the family and *beyth* | home of the family were

scribed identically. Therefore, the juxtaposition of “*bayth tsela’owth ‘asher la ha beyth wa bayth* is literally house of ribs which for the house” “*ha lishkah rochab ‘esrym ‘amah sabyb la ha beyth sabyb sabyb* | of the cell’s width of twenty cubit all around of the house all around all around.” This is akin to having the learning impaired send a message through the illiterate on behalf of the ignorant.

And so, now adding gibberish to gobbledygook...

The doorway (*wa petah*) of the rib (*ha tsela’*) toward that which was forced to be left empty (*munach* – was compulsorily kept open (hofal participle masculine singular)) of one entrance (*petach ‘echad*) of the way of the north (*derek ha tsaphown*) and one door (*wa petach ‘echad*) to the south (*la ha darowm*).

And the width (*wa rochab*) of the place (*maqowm*) that was forcibly kept empty (*munach* – was compulsorily kept open (hofal participle masculine singular)) five cubits (*chamesh ‘amahowth*) all around and around (*sabyb sabyb*) (*Yachezq’el* / Ezekiel 41:11) to build the child’s vexing and oppressive structure (*wa ha binyn* – ?, used only in Ezekiel; likely derived from *ben* – son or child and *yanah* – to oppress, vex, and abuse) which to face (*‘asher ‘el paneh*) the separate courtyard for severing and exterminating (*ha gizrah* – ?, of division and separation, of cutting and honing, used only in Ezekiel and Lamentations; from *gezar* to be divided in two and cut down, severed and exterminated, destroyed and excluded) of the corner (*phe’ah*) of the way of the west (*derek ha yam*), the width was seventy cubit (*rochab sheba’ ‘amah*) and the wall of the rear of the oppressive and vexing building of the abusive son (*wa qyr ha binyn* – used only in Ezekiel; likely derived from *ben* – son or child and *yanah* – to oppress, vex, and abuse) was five cubits (*chamesh ‘amahuwth*) thick (*rochab*) all around and around (*sabyb sabyb*), and its length (*wa ‘orek huw’*) ninety cubit (*thesha’ym ‘amah*). (*Yachezq’el* / Ezekiel 41:12)

According to Ezekiel, ribs have doorways. And in this case, force is required to keep someone from entering through them. Nonetheless, the matching pair on the north and south are between 7 and 8 feet wide. And in Ezekiel's world, with courtyards for exterminating those who have been abused in this vexing construct, let the entrant be wary.

No one can be certain as to what is represented by the 105-foot corner all around the structure of the building, but apparently, it is also its face. So, curious minds want to know why it is divided and cut down, even severed and exterminated according to the root of the seldom used *gizrah*? While that question remains unresolved, for the moment, and evocative, we know that it is 7.5 feet thick and 120 feet long – which is so absurdly narrow that, amongst all the oppression, compulsion, and extermination, it seems to mimic the railway line into Auschwitz.

Moving away from the oddities to center stage...

Then he measured the house (*wa madad 'eth ha beyth*) **of 100 cubit long** (*'orek me'ah 'amah*) **and the separate courtyard for exclusion and annihilation** (*wa ha gizrah* – ?, separation and extermination, used only in Ezekiel and Lamentations; from *gezar* – to be divided and cut down, severed and eradicated) **and the oppressive building structure of the abusive child** (*wa ha binyah* – used only in Ezekiel; likely derived from *ben* – son or child and *yanah* – to oppress, vex, and abuse) **and its walls** (*wa gyr hy*'), **100 cubit long** (*'orek me'ah 'amah*), (*Yachezq'el* / Ezekiel 41:13) **and the breadth of the face** (*wa rochab paneh*) **of the temple** (*ha beyth*) **and the separate courtyard for severing and exterminating** (*wa ha gizrah* – exclusion and annihilation, ?, division and separation, of cutting and honing, used only in Ezekiel and Lamentations; from *gezar* to be divided in two and cut down, severed and

exterminated) **of the east** (*la ha qadym*), **a hundred cubit** (*me'ah 'amah*). (*Yachezq'el* / Ezekiel 41:14)

The Lord's house would be an unattractive square, 150 feet in length and width – a shape seldom seen in any classically designed building. So, therefore, we can deduce that the Lord was a fan of himself, not aesthetics. This square was achieved with the incorporation of the annihilation annex which was surrounded by walls to keep those who had been excluded in a holding bin, separated from others while awaiting their extermination.

Prior to the unfinished addition, the Auschwitz-Birkenau Concentration Camp was imperceptibly wider than it was deep. Attached to it were two separate areas designated for extermination, replete with gas chambers, crematoria (*'athuwn* | furnaces in Ezekiel's and Daniel's parlance), and ash pits. Its walls and gates were similarly important to its Waffen-SS designers. And of course, the former swamp was heavily guarded. Should you be curious, Hauptscharführer Wichmann was responsible for preparing the construction plans of the torture and death factory.

Should you chafe at this comparison, believing that it is unfair, reread Ezekiel with *der Führer* and *Mein Kampf* in mind. The Lord and Book of Ezekiel are surprisingly similar with their 25 Ways to Exterminate Jews, Army of Dry Bones, Gog's Magog War, the Feast of the Beast, and now, their Israeli Concentration and Extermination Camp is hauntingly similar to *'achuwz*.

Then he measured (*wa madad*) **the length** (*'orek*) **of the son's vexing and oppressive structure** (*ha binyn* – used only in Ezekiel; likely derived from *ben* – son or child and *yanah* – to oppress, vex, and abuse) **to face** (*'el paneh*) **the courtyard for separating and exterminating** (*ha gizrah* – for the exclusion and annihilation zone, the place of division and separation, of cutting and honing, used only

in Ezekiel and Lamentations; from *gezar* to be divided in two and cut down, severed and eradicated) **which is on account of what remains** (*‘asher ‘al ‘achar* – that is for later).

And its galleries for plucking away and tearing apart (*wa ‘atuwq hy’* – ?, used only in Ezekiel; from *nathaq* – to draw out and rip apart) **from here and from there** (*min poh was min poh*) **are one hundred cubit** (*me’ah ‘amah*) **in addition to the temple and worship complex** (*wa ha hekal* – of the sanctuary or palace) **for the presence** (*ha panymy*) **and binding vestibules** (*wa ‘elamy* – for silencing porches and porticos) **of the enclosed courtyard** (*ha chatser*). (*Yachezq’el* / Ezekiel 41:15)

Probability is often the catalyst between knowing and understanding. In this case, we must ask ourselves if the author of Ezekiel randomly made up a word with a verbal root which speaks of separating and exterminating or if it was deliberately chosen? If he had not reveled in his presentation of 25 ways to kill Jews, and if his prior rhetoric were not so anti-Semitic, we might be inclined to label *gizrah* an unfortunate mistake. If not for the telling use of the hophal stem, with entry being compelled and the exit being forcibly restricted twice previously in conjunction with *gizrah*, we might write it off as illiterate. If *‘atuwq*, another contrived word, this one based upon *nathaq* | to draw out and rip apart, had not been deployed immediately after it, reason might dictate that it was just careless. If not for the absurd emphasis on walls, enormous gates, and a ridiculous assortment and number of guardrooms, the odds would dictate a different conclusion. If there were too few words in the Hebrew language to describe indoor and outdoor spaces, we’d be less convinced that making up a word based upon *gezar* | to separate and eradicate was an unfortunate accident, even though it was used three times in succession.

However, since these are the relevant facts, it is probable that the Lord of Babel is remaining in character. Ezekiel's god is a lot more like Lieutenant Colonel Adolf Eichmann and his mentor, Adolf Hitler, than those who treasure this trash may be willing to accept. But, of course, everyone is at liberty to ignore the obvious implications of his confession and revel in the sea of minutiae as if this ludicrous monstrosity is a relevant structure destined to bury Jerusalem but not Jews.

Should you want further affirmation, the Serpent is pleased to comply...

The basins (*saph* – the bowls, coverings, and thresholds) **and the piercing wounds** (*chalown* – the fatal perforation of the fleeing serpent and Passover Lamb; from *chalal* – pierced, profaned, and slain, used throughout Ezekiel in this manner (32:26 in conjunction with Meshach and Tubal) and also in Yasha'yah 51:9 to prophetically ask Yahowah to wound the Serpent as He had done previously) **of the ignorant and unresponsive** (*ha 'atam* – of the deaf and mute) **and the galleries for plucking away and tearing apart** (*wa ha 'atuwq* – ?, used only in Ezekiel; from *nathaq* – to draw out and rip apart) **surrounding and encircling** (*sabyb*) **three of them** (*la shalosh hem*) **before, opposite, or near, corresponding as a counterpart to** (*neged*) **the basin, covering, or threshold** (*ha saph* – bowl, blanket, or entrance) **of a pit of emaciation** (*shachyph* – ?, used this once in Ezekiel, most similar linguistically to *shachaph* – to emaciate and waste away in a pit) **of wood** (*'ets*) **throughout and all around** (*sabyb sabyb*).

And the earth (*wa ha 'erets* – the ground), **meanwhile, witnessed the prey and ancient predator** (*'ad*) **of the piercing wounds and fatal perforations** (*ha chalownowth* – the profaning of the fleeing serpent and killing of the Passover Lamb; from *chalal* – pierced, profaned, and slain, used throughout Ezekiel in this manner

in conjunction with the Lord's sword and also in Yasha'yah 51:9 to prophetically ask Yahowah to wound the Serpent as He had done previously).

Then (*wa*), **the fatal perforations and profaning, this desecrating of the fleeing serpent and killing of the Passover Lamb** (*ha chalownowth* – the piercings, profaning, and slaying), **were covered over and kept hidden** (*kasah* – were concealed). (*Yachezq'el* / Ezekiel 41:16)

If you can handle the truth, you can search for pictures of the basins which were used by the Europeans to swallow the cremated remains of one million Jews in the Auschwitz-Birkenau model extermination camp. While there, examine the pictures of the wooden barracks. Then look at a map and consider that there were three death camps in *Achuwz*.

You may also choose to look up the actionable root of *chalown* to verify that it speaks of desecration and extermination. That way you will know why the Lord used it to conceal the fact that it was deployed to depict the fatal perforation of the fleeing serpent and Passover Lamb. You may also want to validate the appropriateness of revealing that the '*erets* | earth and ground '*ad* | meanwhile witnessed the prey and ancient predator associated with the *chalown* | piercing and wounding with fatal perforations.

If you validate and contemplate these words, you will come to appreciate something we have long understood – Satan is toying with and taunting the religious. He is trying to devalue humans in the sight of God so that the Almighty gives up on us. And his preferred tactic is to *kasah* | cover over the truth through *babel*.

From over and above the entry gate (*'al min 'al ha petach*) **and up to** (*wa 'ad*) **the Temple** (*ha beyth* – the house) **of the inner presence** (*ha panymy*) **and to the public places outside** (*wa la ha chuwts*), **toward every**

one of the walls (*wa 'el kol ha qyr*) **around everything, surrounding it** (*sabyb sabyb*) **within the innermost presence** (*ba ha panymy*), **including in the walled exterior** (*wa ba ha chytstown*), **he measured.** (*Yachezq'el* / Ezekiel 41:17)

Of course, he did. Drowning the unsuspecting in a flood of irrelevant details is among the easiest ways to confuse. It is what we call being two-faced...

And it was made (*wa 'asah*) **of Cherubs** (*Karuwbym*) **and palm tree images** (*timorah* – palm décor; from an unused root meaning to be erect), **and erect ornamental palm images** (*wa timorah*) **between Cherub** (*Karuwb*) **to Cherub** (*la Karuwb*), **including two faces and a dual presence and personality** (*wa shanaym panehym*) **for the Cherub** (*la ha Karuwb*), (*Yachezq'el* / Ezekiel 41:18) **Adam's face, a man's presence and human persona** (*wa panehy 'adam*) **toward the erect palm décor** (*'el ha timorah*) **from here** (*min poh*) **and the face and persona** (*wa panehy*) **of a fierce lion who covers over and purges** (*kaphyr* – an aggressive predatory beast; from *kaphar* – to conceal by covering) **to the palm imagery** (*'el ha timorah*) **from here** (*min poh* – out of his demonstrable force and mouth).

It engaged and acted (*'asah* – it was done and performed (qal participle masculine singular)) **toward the entirety of** (*'el kol*) **the Temple** (*ha beyth* – the house, family, and home), **all around and everywhere to surround** (*sabyb sabyb*). (*Yachezq'el* / Ezekiel 41:19)

We have an admission of being duplicitous and schizophrenic. Lovely. Satan was a *Karuwb* with a dual personality – Adversarial and Divine. As tall and stately as a Babylonian palm, the Serpent would appear as both man and beast. And that is how he would attack the home and family of God – doing so from all sides.

If I recall correctly, Satan was cast down to the Earth, and from there, he will rise...

Out of the Earth and from the ground (*min ha 'erets*) **to the point of rising above** ('*ad min 'al*) **the door** (*ha petach* – the opening and entrance), **the Cherubs** (*ha Karuwbym*) **and the erect symbolism of the palm trees** (*wa ha timorah*) **acted and engaged** ('*asah*) **on the Temple's walls** (*wa qyr ha hykal* – dividing the sanctuary and palace). (*Yachezq'el* / Ezekiel 41:20)

Methinks someone is standing in the way, trying to block access through Pesach to Heaven's Door. If so, he's been effective in deceiving Christians, Jews, and Muslims about Passover.

The Temple's doorpost (*ha hykal mazuwzah*) **was squared** (*raba'*) **and the face, presence, and persona** (*wa panehy* – the appearance and head) **of the holy** (*ha qodesh* – the set-apart sanctuary) **of the questionable appearance** (*ha mare'ah* – of the phenomenon of seeing what should be interrogated; a compound of *mah* – to question and *ra'ah* – to see) **similar to** (*ka*) **the appearance of the supernatural vision** (*mare'ah*). (*Yachezq'el* / Ezekiel 41:21)

Prophet Person is inferring that the Lord inhabiting the inner sanctum of this Temple is none other than the wannabe god he envisioned lording over Babylon 40 chapters ago. And in this, we finally agree.

The altar for the slaughtered sacrifice (*ha mizbeach*) **of wood** ('*ets*), **three cubits** (*shalosh 'amahowth*) **proud, high, and lofty** (*gaboah* – haughty and exalted), **and its length** (*wa 'orek huw'*), **two cubits** (*shnaym 'amahowth*), **and its corners and angles** (*wa miqtsowa' huw'* – its converging lines or edges) **for him** (*la huw'*). **And its length** (*wa 'orek huw'*) **and its walls** (*wa qyr huw'*) **of wood** ('*ets*).

Then he was speaking to me (*wa dabar 'el 'any*), **this the table** (*zeh ha shulchan*) **which** (*'asher*) **for the presence** (*la paneh* – of the appearance) **of This Is Not Him** (#^#!). (*Yachezq 'el* / Ezekiel 41:22)

This is the first time in a long time, since the beginning of the previous chapter, that Yahowah's name has been used in vain. Satan has been so caught up envisioning how he is going to obliterate Jerusalem and bury Jews that he's been remiss in this regard. As for his *miqtsowa'* | angle, that's been abundantly clear. But what's particularly odd is that the Serpent wants an altar, replete with slaughtered and sacrificial victims, in his holy of holies.

And for the two-faced, there would be multiple ways...

And two doors (*wa shanaym deletowth* – so the double doors) **of the Temple** (*ha hykal*) **and of the holy place** (*wa la ha qodesh*), (*Yachezq 'el* / Ezekiel 41:23) **and the double doors** (*wa shanaym deletowth*) **to the doors** (*la ha delethowth*) **two** (*shanaym*) **surrounding circumferences** (*sababowth* – perimeters going all around), **two doors** (*shanaym deletowth*) **for one door** (*la deleth 'echad*) **and two doors** (*wa shanaym deletowth*) **to the other** (*la ha 'acher* – or to the last). (*Yachezq 'el* / Ezekiel 41:24)

It is a fitting conclusion to the Lord's word salad: “two doors of the Temple and the holy place and double doors to the doors two surrounding two doors for one door and two doors to the other.”



I Fell on My Face...

It's about time for Measure Man to let go of his twisted twine and set down the bogus branch. All told, he has offered some 300 meaningless measurements of the Lord's revisionist monstrosity. So, we'll pick up some of the lowlights, I mean, keen insights, from the 42nd chapter and move on with the show.

And he was drawing me out as if an exodus (*wa yatsa* 'any) **to the courtyard** (*'el ha chatser*) **of the walled exterior** (*ha chytsown*) **of the way of the way** (*ha derek derek*) **of the north** (*ha tsaphown*) **and he was coming to me** (*wa bow* 'any – he was pursuing and including me) **to the room, cell, or chamber** (*'el ha lishkah*) **which is before, opposite, beyond, or nearby** (*'asher neged*) **the separate courtyard for decimating and exterminating** (*ha gizrah* – ?, of division and separation, of cutting and massacring, used often in Ezekiel and once in Lamentations; from *gezar* to be divided in two and cut down, severed and annihilated, destroyed and excluded), **which is before, opposite, beyond, or nearby** (*'asher neged*) **the oppressive and vexing structure of the abusive son** (*ha binyan* – ?, used only in Ezekiel; likely derived from *ben* – son or child and *yahah* – to oppress, vex, and abuse) **to the north** (*'el ha tsaphown*). (*Yachezq'el* / Ezekiel 42:1)

For those traveling along with Ezekiel and his Lord, this Exodus would be back to Babylon and into Hell. Their destination would be the killing fields of Auschwitz.

Although to get there, they would have to navigate using contrived words.

A few more cubits here and here and we'll be done...

To the presence and face (*'el paneh*), **a length of cubits** (*'orek 'amahowth*) **of the hundred** (*ha ma'ah*) **a door** (*petach* – opening and entry) **of the north** (*ha tsaphown*) **and the breadth, thickness, or width** (*ha rochab*), **fifty cubits** (*chamesh 'amahowth*). (*Yachezq'el* / Ezekiel 42:2)

Before (*neged* – informing the opposing and nearby and beyond) **the twenty** (*ha 'esrym*) **which for the enclosed court** (*'asher la ha chatser*) **of the inner presence and face** (*ha panymy*) **and opposite, beyond, or near** (*wa neged*) **the burning coals of the pavement** (*ritsphah* – the glowing hot stones and flames) **which to the enclosed courtyard** (*'asher la ha chatser*) **of the exterior** (*ha chytstown*) **gallery for drawing away and tearing apart** (*'athyq* – ?, used only in Ezekiel; thought to be from *nathaq* – to pluck up, break, and pull apart) **to the presence** (*'el paneh* – to the appearance of the face) **of the gallery for breaking and pulling apart** (*'athyq*) **of the three** (*ha shalyshy*). (*Yachezq'el* / Ezekiel 42:3)

I suppose a monkey munching on ergot might do better than this when randomly picking words out of a banana basket. Of course, to be reasonable, we'd have to limit the contestants to religious chimps since the fungal parasite was essential to the Eleusinian Mysteries which evolved into the Christian depiction of Hell.

This time from the monkeys...

And toward the face (*wa la paneh* – for the appearance) **of the rooms** (*ha lishkah*), **a passageway** (*mahalak* – a questionable walkway) **of ten cubits** (*'eser 'amahowth*) **of width** (*rochab*) **to the inward presence** (*'el ha panymy*) **of a way** (*derek*), **one cubit** (*'amah*

'echad). **And their doors** (*wa petach hem*) **for the north** (*la ha tsaphown*). (*Yachezq'el* / Ezekiel 42:4)

The chambers (*wa ha lishkah*) **of the Almighty** (*ha 'elyown*) **were narrowed, restricted, and shortened** (*qatsuwr*) **for them eating** (*ky 'akal*) **a gallery for drawing away and tearing apart** (*'athyq* – ?, used only in Ezekiel; thought to be from *nathaq* – to pluck up, break, and pull apart, although the monkeys know best) **away from them** (*min henah*) **from the lowest off the subjugated** (*min ha tachatown*) **and from the middle** (*wa min ha tykown*) **of the oppressive and vexing structure of the abusive son** (*ha binyn* – used only in Ezekiel; likely derived from *ben* – son or child and *yanah* – to oppress, vex, and abuse). (*Yachezq'el* / Ezekiel 42:5)

For three of them (*ky shalash henah*) **and not to them** (*wa 'ayin la henah*) **pillars or columns** (*'amuwdym* – standing) **similar to** (*ka*) **the standing columns** (*'amuwdym*) **of the courtyards** (*ha chatserowth*).

Therefore, it stands to reason (*'al ken*), **he was held back and denied** (*'atsal* – he was taken away (nifal perfect third-person masculine singular)) **on account of and from the lowest** (*min ha tachatown*) **and from the middle** (*wa min ha tykown*) **from the ground** (*min ha 'erets*). (*Yachezq'el* / Ezekiel 42:6)

It may not have been much better, but it was obviously no worse. Personally, I prefer the religious ergot-munching monkeys picking words out of baskets over Measure Man and Prophet Person. But I may be prejudiced since I'm predisposed against charlatans. Either way, to make sense of this, one would have to begin by misrepresenting the words themselves – or finding a handy supply of ergot.

The next six verses read like the previous six, so let's jump to the 13th and pick up the story with the holy chambers and priests. Perhaps, now, the dialog will improve since Molten Man is becoming more talkative.

And he said to me (*wa 'amar 'el 'any*), **the chambers of the north** (*lishkah ha tsaphown*), **the cells of the south** (*lishkah ha darowm*) **which to face** (*'asher 'el paneh*) **the yard separated for extermination and annihilation** (*ha gizrah* – ?, used almost exclusively in Ezekiel, place of separation and eradication; from *gazar* – to divide, cut off, and cut down, to exclude and eliminate) **of them** (*henah*), **the rooms** (*lishkah*) **of sacred holiness** (*ha qodesh*) **which shall be eating there** (*'asher 'akal sham*) **of the priests** (*ha kohenym*) **who approach** (*'asher qarowb*) **toward** (*la*) **This Is Not Him** (*#^#!*) **for sacred holiness** (*qodesh*) **of the holy** (*ha qodesh*).

There, they should set (*sham nuwach*) **sacred of the holy** (*qodesh ha qodesh*), **including the apportioned oblation** (*ha minchah* – the share of the offering, the gift, present, and sacrifice), **and the sin offering for missing the way** (*wa ha chata'ath*), **and the guilt offering for being wrong** (*wa ha 'asham*), **indeed, because** (*ky*) **the place is holy** (*ha maqowm qadowsh*). (*Yachezq'el* / Ezekiel 42:13)

In a rational text attributable to Yahowah, we would translate *qodesh* as “set apart, separate, unique, and uncommon,” but since the truth is not welcome here, the religious concepts of “sacred and holy” were obviously intended.

The bigger problem, however, is the inappropriateness of these offerings at this time. If “Ezekiel’s” Temple was supposed to be the third and final Temple serving Yisra’el upon Yahowah’s return, then there would be no need for apportionment or oblation because everyone would know the way and would have been pronounced innocent. Metal Man, unlike the Tin Man of the Wizard of Oz, needs a brain.

Following Kipurym in year 6000 Yah, the Home of the Covenant will be a place to enjoy our relationship with

Yahowah and celebrate being part of His family. And while we will continue to enjoy the seven Miqra'ey, these Feasts will be in remembrance of what our Father has done to bring us here.

But there is no Father and no Family here, only a demonic spirit and cohorts desperate to be worshiped as gods...

In coming and entering of them (*ba bow' hem*), **the priests** (*ha kohenym*), **they will not come out** (*wa lo' yatsa'*) **from the holy sanctuary** (*min ha qodesh*) **to the courtyard** (*'el ha chatser*) **of the outside** (*ha chytsown*).

And there (*wa sham*), **they will be resting and settling** (*nuwach*) **their unfaithful garments** (*begeg hem* – their treachery and betrayal) **which they minister** (*sharath*) **in these** (*ba henah*) **because they holy** (*ky qodesh henah*).

They will be clothed, dressing (*labash*) **differently afterward** (*'acher* – distinctly thereafter) **treacherously in betrayal** (*bagad* – breaking the faith in adulterous apparel). **And they will have approached** (*wa qarab*) **toward that which for the people** (*'el 'asher la ha 'am*). (*Yachezq'el* / Ezekiel 42:14)

Continuing to model Auschwitz, there will be no coming out for those who go into the holy sanctuary of Jewish extermination. However, those uniquely privileged with the honor of annihilating God's people, will be clothed differently, in garments symbolic of their treachery and betrayal of Jews on behalf of the people.

Awed by the thought of it all, the Tin Man paused...

And he stopped, having finished (*kalah* – he had completed) **measuring the Temple** (*'eth midah ha beyth*) **of the innermost presence** (*ha panymy*) **and he escorted me out** (*yatsa' 'any*) **a way of the gate** (*derek ha sha'ar*)

which faced it or him (*'asher paneh huw'*), **a way of the east** (*derek ha qadym*).

And he measured (*wa madad*) **it all around and around** (*huw' sabyb sabyb*). (*Yachezq'el* / Ezekiel 42:15)

This continued fixation on the way of the east is not appropriate because it is reminiscent of Babel – the very thing Yahowah was insistent Abraham leave before being blessed with the Covenant. *Qadym* apart from *derek* is fine, because it is symbolic of the sunrise and, thus, increased enlightenment during a new day.

Since we were just told that Measure Man had finished measuring the Temple, what “spirit of the east” do you suppose is just shy of 8 feet in circumference? And why now, after having not used it over the span of some 300 measures, has the Molten One turned back to his calibrated shaft?

He had measured (*madad*) **a spirit** (*ruwach*) **of the east** (*ha qadym*) **with the stalk, branch, shaft, or reed** (*ba qaneh* – by the acquired rod and stem) **of the measurement** (*ha midah*) **of five cubits** (*chamesh 'amahowth*) **of shaft by shaft** (*qaneh ba qaneh*) **of the measurement** (*ha midah*) **around, surrounding and encircling** (*sabyb*). (*Yachezq'el* / Ezekiel 42:16)

Measure Man and the Son of Man are out of sync. First, spirits, like light and other forms of energy, while quantifiable, are not measurable in, well, forearms or sticks. And we are left scratching our heads after being told “he had measured a spirit of the east with the shaft of the measurement” and the results were “five cubits of the shaft by shaft of the measurement around.” So what dimension is he quantifying, and is the measurement five forearms or five sticks? Then there is the issue of *sabyb*, leaving us to determine if the spirit of the east was rectangular with geometric sides or circular with a circumference?

But in the fog of numbers and measures, there was a spark of light. We can be assured that the fascination with the Way of the East is due to the importance of Babel's Spirit of the East.

Ha Satan is insistent that he has a *tsaba* ' | host of his own. And since the credible portions of Daniel indicate that the Towrahless One will come from the north...

He measured the spirit of the north (*madad ruwach ha tsaphown*) **five hundred shafts** (*chamesh me'ah qanym*) **by the shaft** (*ba qaneh*) **of the measurement** (*ha midah*) **all around the perimeter** (*sabyb*). (*Yachezq'el* / Ezekiel 42:17)

With a spirit of the south on the rise (*'eth ruwach ha darowm*), **he measured** (*madad*) **five hundred shafts** (*chamesh me'ah qanym*) **by the shaft** (*ba qaneh*) **of the measurement** (*ha midah*). (*Yachezq'el* / Ezekiel 42:18)

Holy Hell, Metal Man, this is pathetic! Your Spirit of the East, at five *'amahowth* | cubits, is 7.5 feet in circumference, which is 2.4 feet in diameter. But the Spirit of the North, at 500 *qanym* | shafts in *sabyb* | circumference, would be 4,666 feet around or 1,485 feet across. However, since there is no reference to *sabyb* | all around pursuant to the *Ruwach Darowm*, she's the full 4,666 feet in whatever dimension Measure Man was *madad*.

Evidently not done measuring and still going in circles, Metal Man sized up the Spirit of the Sea...

He had encircled, going all around to surround (*sabab*) **toward the Spirit** (*'el ruwach*) **of the Sea in the west** (*ha yam*). **He measured** (*madad*) **five hundred shafts** (*chamesh me'ah qaneh*) **by the shaft** (*ba qaneh*) **of the measurement** (*ha midah*). (*Yachezq'el* / Ezekiel 42:19)

Recognizing that he just did the impossible and measured four spirits, the easternmost would be 2.4 feet

across. The northernmost spirit blew in at 1,485 feet wide. And the expanse of the spirits of the Sea and South dominated the scene at 4,666 feet. While technically a trapezoid, at this scale, it is essentially an equilateral triangle, with the elongated equidistant sides and narrowmost angle facing due south if the northern spirit was trued.

Confused? Not to worry. The Son of Man explains what Metal Man was sizing up during his close encounter with the four spirits...

To four spirits (*'el 'arba' ruwachowth*) **he had measured** (*madad*) **him** (*huw'*), **an adjoining wall** (*chowmah*) **for him** (*la huw'*), **all around the entire perimeter and circumference** (*sabyb sabyb*) **of length** (*'orek*), **five hundred** (*chamesh me'ah*) **and width** (*wa rochab*), **five hundred** (*chamesh me'ah*) **separate and dismiss, excluding** (*badal* – dividing and severing by discriminating) **between** (*bayin*) **the holy** (*ha qodesh*) **for common and popular** (*la chol*). (*Yachezq'el* / Ezekiel 42:20)

So that there is no misunderstanding, as energy akin to light, *ruwach* can be quantified similarly to illumination or electricity, rating their power over a duration of time, such as 700 lumens or 7 volts, but not 7 feet. As such, this is an exercise in ignorance.

Second, while *sabyb* was repeated here as it is foolishly throughout Ezekiel, it was applied to the first two spirits but not the remaining two. When applied, it speaks of a circumference or perimeter all around an object. Therefore, to say *sabyb sabyb* | all around the entire perimeter and circumference and then give both length and width means that Ezekiel is unaware of the meaning of a word he has used over one hundred times.

And speaking of ignorance, *ruwach* is feminine, as is *chowmah*, nonetheless, the masculine pronoun, *huw'* | him, was used regarding them. Further, this time, neither unit of

measure – ‘*amah* | cubit (the length of a forearm and hand) or *qaneh* | shaft (the length of a 6 forearm and two-hand stick), was unspecified in either dimension. Therefore, one cannot distinguish between lengths and diameters or between cubits and sticks when seeking the measurement of the unmeasurable.

Lastly, *badal* is a rough term to use if we are to believe that Satan’s Lair is post-Reconciliation because it means “to divide and dismiss, to separate and exclude in a discriminating fashion.” That is a fish out of water with one Family. Similarly, should this be intended as a future construct, by that time, there will be no distinction between set apart and special and that which is common and thus popular. When the surviving remnant of Yisra’el and the Covenant Family are living in a restored Garden of Eden, *qodesh* will be *chol* to the point of exclusive.

By the way, as a point of reference, if Measure Man meant to convey that the holiest section of the Lord’s compound would be 500 sticks in length and width, it would be nearly a square mile. The Lord’s inner sanctum at 4,666 feet in every direction would encompass nearly 22 million square feet. This would make Moseh and Yahowah pikers at a measly 15 by 15 feet for the *Qodesh Qodesh* with an additional 15 by 30 feet for the *Qodesh* of the Tabernacle.

When comparing *Qodesh* to *Qodesh*, the Lord’s Lair would be 48,000 times larger than Yahowah’s. Even if we were to include the entire courtyard of the Tabernacle, at 75 by 150 feet, the Adversary intends to overshadow God 2,000 times over. When home is She’owl in the slogan “go big or go home,” size matters.



Up to this point, the Lord's monstrosity has been sterile and lifeless – a walled and gated compound ready for mass extinction. And it is to this foreboding prison designed to bury Jews and Jerusalem that the Son of Man would have us believe his Lord was returning. It's sure to be vomitacious (my wife insists it's a real word, and who is to argue with her in this context), but who in their right mind would want to be part of this?

Right on cue, *voilà*...

And he was walking me (*wa halak 'any*) **to the gate of gate** (*ha sa'ar sa'ar*) **which faces the way of the east** (*'asher panah derek ha qadym*). (*Yachezq'el* / Ezekiel 43:1)

This will be the last we see or hear from Metal Man. And all this while, we were never given a name.

Now, drumroll please...

And behold (*wa hineh*), **the glory and splendor, the manifestation of the presence and weight** (*kabowd* – the honor; from *kabad* – the mass and burden) **of a god** (*'elohym* – of mighty ones) **of Israel** (*Yisra'el*), **he had arrived** (*bow'* – he had actually come (qal perfect third-person masculine singular)) **from a way of the east** (*min derek ha qadym*).

And his sound (*wa qowl huw'* – his voice or noise) **like** (*ka*) **noise** (*qowl*) **of many large waters** (*maym rab*). **And either the Earth or the ground** (*wa ha 'erets*), **she had been illuminated** (*'owr* – she was light (hifil perfect third-person feminine singular)) **from his glory and splendor, the manifestation of his presence and weight** (*kabowd huw'* – his honor; from *kabad* – the mass and burden). (*Yachezq'el* / Ezekiel 43:2)

Imagine the timing. After 300 or more clumsy measurements of walls, gates, and guardrooms, and with the accounting spanning three monotonous chapters, what

before our eyes should appear right on cue but the Lord of the Manor. And it's good to know that he's watching his diet because, in spite of his *kabowd*, he must now squeeze through the 2-foot 5-inch way of the east.

I suppose the noise was either from all of the wheels within wheels going around, all of the eyeballs blinking, or the chattering of the four beasts. Based upon the three sightings over 25 years, they don't get out much.

Sadly, for all of those Ezekiel fans out there in religious land, the Lord appeared as he had in the past. But you have to appreciate the symmetry. The last time the Lord of Babel appeared to the Son of Man he had come to destroy the city. And now, he was going to bury it beneath his temple complex. Turns out, Satan is a full-service exterminator after all.

And like the questionable spectacle and phenomenon (*wa ka mare'ah* – similar to the metaphorical appearance of the supernatural revelation of the vision; from *mah* – to question the implications of *ra'ah* – what is being seen) **of the appearance of visual patterns worth pondering** (*ha mare'ah* – of the debatable phenomenon of a supernatural revelation) **which I had seen** (*'asher ra'ah*) **like the mystical religious revelation** (*ka ha mare'ah* – similar to the questionable spectacle and phenomenon) **which I had seen** (*'asher ra'ah*) **with coming of me** (*ba bow' 'any*) **to corrupt and ravage** (*la shachath* – to mar and destroy, sliming as if a putrid dungeon) **the city** (*'eth ha 'iyr*), **like the questionable phenomenon** (*wa ka mare'ah* – similar to the metaphorical appearance of the supernatural revelation of the vision; from *mah* – to question the implications of *ra'ah* – what is being seen) **of the appearance of visual sight** (*ha mare'ah* – of the debatable phenomenon of a supernatural revelation) **which I had seen** (*'asher ra'ah*) **toward the Chebar canal** (*'el nahar Kabar*). **So** (*wa*), **I fell** (*naphal*) **to my face** (*'el paneh 'any*). (*Yachezq'el* / Ezekiel 43:3)

If Son of Person had actually seen something worth reporting, nothing more need be said than offering one “*ra’ah* – I had seen” followed by an accurate accounting. But this little ditty has all the signs of desperation. There is a second and third *ra’ah* and not one but five iterations of *mare’ah*, pleading with us to believe that he actually saw something. And there is such deplorable specificity, after inundating us with his quintuplet of questionable sightings, he adds three additional *ka* | somewhat similar to equivocations. Moses, he is not.

In the midst of all of this insistence on having seen something, Son of Man slips and says, “*ba bow*’ *any la shachath ‘eth ha ‘iyr* – with coming of me to corrupt and ravage the city.” It is another affirmation that the Lord of Babel and the Son of Man are one and the same. Ezekiel is nothing more than a literary device, no more real than Ishmael in *Moby Dick*.

Also telling, when last the Lord was seen-seen-seen and envisioned- envisioned- envisioned- envisioned- envisioned like-like-like this, he was there to “*shachath ‘eth ha ‘iyr* – corrupt, ravage, and destroy the city, sliming it as if it were a putrid dungeon.” And in his return, he is entering that very prison. Although, four excruciatingly long chapters into revisionist Jerusalem, the Lord cannot be bothered to mention its name.

But fortunately for our narrator, since there is no evidence of the *nahar kabar*, he did not drown during his faceplant. And therefore, as soon as he pulls his nose out of the dirt, he’ll be able to continue lying to us. Oh, I’m sorry, that’s not fair, Son of Man is no longer in Babylon because he took the outbound flight to this unnamed city with the massive prison complex on the tallest mountain. So, it’s good that he was still inside the gates and didn’t tumble to his death.

And the heavy burden and reputation of the glorious presence and honorable manifestation (*wa kabowd*) **of This Is Not Him** (#^#!) **had come to** (*bow'el*) **the house** (*ha beyth* – the home and temple, the palatial dwelling) **a way of a gate** (*derek sha'ar*) **which of his face** (*'asher paneh huw')* **a way of the east** (*derek ha qadym*), (*Yachezq'el* / Ezekiel 43:4) **and she lifted and carried me** (*wa nasa' 'any*), **spirit** (*ruwach*), **and she came to me, pursuing me** (*wa bow' 'any*) **to the outer courtyard** (*'el ha chatser*) **of the inner face and inside presence** (*ha panymy*).

And behold (*wa hineh*), **the heavy burden and reputation of the glorious presence and honorable manifestation** (*kabowd*) **of This Is Not Him** (#^#!) **had completely filled** (*male'*) **the palatial temple** (*ha beyth*). (*Yachezq'el* / Ezekiel 43:5)

After using three *ra'ah* and five *mare'ah* to tell us that he has seen the Big Guy arrive home, we are told once again that he is in his new digs. And, of course, it's vital that we recognize that he had come “a way of a gate which of his face a way of the east.”

Evidently, in this sighting, the Lord will not be a spiritual being and those around him will be unable to walk. This is evident because a *ruwach* | spirit apart from the vision of the god of Israel lifted him up and carried the narrator, albeit before she had actually come to him. And to add confusion to being confounded, she came to “the outer courtyard of the inner face and inside presence.” Perhaps this should have come with a warning: “I know that you believe you understood what you think I said, but I am not sure that you realize that what you heard is not what I meant.”

With the enormity of This Is Not Him completely filling the palatial temple, it's a wonder that the spirit was able to cram the Lord's alter ego outside the inside. And

that is sad in a way because there is no hint of reconciliation, no celebration of Kipurym, and no family reunion taking place here. In fact, there is no one here – not a single soul. The Lord of Babel has arrived and the only one around to witness the big event is the man he has been abusing all along. It is as if they were still playing with their dioramas in Babylon.

And it gets worse...

And I was continually hearing (*wa shama*) **one independently speaking to me without any support or outside influence** (*dabar 'el 'any* – one without assistance telling words to me (hitpael participle masculine singular)) **out of the temple** (*min ha beyth*). **An individual man** (*wa 'iysh*) **had been** (*hayah*) **standing beside me** (*'amad 'etsel 'any*). (*Yachezq'el* / Ezekiel 43:6)

Initially, it sounds as if the Son of Man is no longer paying any attention to the overwhelming *kabowd* of his Lord illuminating the ground or even to the noise of the many waters. Instead, he tells us there is one lone individual standing next to him, which is a surprise because we didn't even know that Son of Man was standing. The last we had seen of him, he was being carried by a spirit. And although the vision of his god has been boisterous, it's the man beside him that is doing all of the talking. What's more, *'iysh* | individual isn't speaking for anyone other than himself. He is an independent operator talking on his own behalf – or so the hitpael stem reveals.

Turns out, even after the five *mare'ahs* and a couple of *hinehs*, the Lord of Babel was the size and shape of an ordinary human. This is beginning to sound a lot like Christianity with god in the form of a man...

And he was saying (*wa 'amar*) **to me** (*'el 'any*), **son of man** (*ben 'adam*), **place of my throne** (*'eth maqowm kise' 'any*). **And with the place** (*wa 'eth maqowm*) **the soles of my feet** (*kaph regel 'any*) **which I am dwelling,**

reside, and remain (*‘asher shakan*) **there in the midst** (*sham ba tawek*) **of the Children of Israel** (*beny Yisra’el*) **to forever** (*la ‘owlam*).

And they will not continue to dirty and sully, defiling (*wa lo’ tame’*) **any more a house of Israel** (*‘owd beyth Yisra’el*) **my holy name** (*shem qodesh ‘any*), **they** (*hem*), **and their kings** (*wa melekym hem*), **by their whoring, unfaithfulness, illicit sexual conduct, or prostitution** (*ba zanuwth hem*) **and with the corpses and dead bodies of their kings** (*wa ba peger melekym hem*) **of their hills** (*bamah hem*). (*Yachezq’el* / Ezekiel 43:7)

Therefore, Ezekiel’s Lord is a man.

Yes, I realize that Yahowah uses *‘iysh* | male individual to describe how He was approaching Abraham, for example. But those visits were not preceded by the shock and awe of Ezekiel’s sightings, which he said mirrored this one. So, it’s simply not possible both ways, glorious to the max and humble as a man. You get one or the other, not both, depending upon the circumstance.

God, as a man, does not have an Earthly throne. On this planet, the seat of power belongs to Dowd – and he is missing from this scene. Yahowah is not concerned with the “soles of his feet” and would not bring attention to them. And based upon all we have read, while Yahowah will return to His family, the Lord’s Lair is deserted.

Jews have violated the Third of Three Statements on the First of the Two Tablets, effectively denying and negating Yahowah’s name, but they have not sullied it. Further, there is no correlation between inappropriate sexual activity and Yahowah’s name or reputation. This is also true of the corpses of kings. Clearly, the Lord’s gripes are not only out of touch with reality, they are petty.

Sir Babel is a sourpuss...

By offering to them their threshold, covering, or basin (*ba nathan hem saph hem*) **with threshold, covering, or basin of mine** (*'eth saph 'any*), **and their doorposts** (*wa mazuwzah hem*) **beside** (*'etsel*) **my doorposts** (*mazuwzah 'any*), **and the wall** (*wa ha qyr*) **between me and between them** (*bayn 'any wa bayn hem*).

And they had dirtied and sullied, defiling (*wa tame'*) **with name holy of mine** (*'eth shem qodesh 'any*) **with their appalling abominations** (*ba tow'ebah hem*) **which they have done** (*'asher 'asah*).

So, I have completely finished with them, destroying them (*wa kalah 'eth hem*) **in my anger** (*ba 'aph 'any*). (*Yachezq'el* / Ezekiel 43:8)

Just as God cannot arrive as a glorious spectacle, illuminating the Earth, and be an ordinary person simultaneously, he cannot claim to live and remain in the midst of those he despises and has sought to exterminate. I realized that he used to be schizophrenic, but they aren't better now.

And why is the Lord returning when he still kindles such animosity toward people? Why leave heaven and build a monstrous home among those he finds appalling and intends to continually harass and harangue? Either reconcile or stay away.

Now (*'atah*), **let them finish, completing** (*kalah*) **their fornication and unfaithful whoring** (*'eth zanuwth hem* – their harlotry and prostitution) **and the corpses of their kings** (*wa peger melekym hem*) **from me** (*min 'any*). **Then I would have lived and remained for a period of time** (*wa shakan* – I would have momentarily settled and dwelt (qal perfect)) **in their midst forever** (*ba tawek hem la 'owlam*). (*Yachezq'el* / Ezekiel 43:9)

This is both hypocritical, irrational, and wrong. It is hypocritical because the Lord devoted a chapter to the

sexual exploitation and rape of Chawah and another to prostituting Jewish women and then killing them. He was also depicted resurrecting the corpses of every Israelite.

It is irrational because, with the perfect conjugation representing a completed action, the Lord's time with his people is limited to a finite period. And yet, in the same breath, he claims it would be forever.

It is wrong because Judaism, Reform and Haredi, and Jewish politics, right-wing and liberal, are the principal impediments separating Yahuwdym from Yahowah. Apart from religious infidelity and politicians prostituting themselves, God is nonplussed about His people's sexual activity. Likewise, He has never been troubled by the corpses of kings. The fact that their bones are buried in the earth is hardly an affront to God.

This statement is also inconsistent and contradictory because, throughout the Towrah and Prophets, Yahowah has articulated and enabled a plan to reconcile His relationship with His people. Those who greet God upon His return will be perfect. Yowm Kipurym is a celebration of familial love rather than a time of rebuke.

However, Lord Lowytan has a decidedly different agenda. His Temple is a trophy, just as are the Dome of the Rock and Al-Aqsa Mosque on the Temple Mount. It is all about denigrating and shaming Jews, rubbing their noses in festering religious squalor and political subjugation. Ezekiel's Temple screams: "You lost. I won!"

The only reason Satan imagined resurrecting every Israeli corpse and leaving them standing around in the valleys running through Jerusalem is that, after witnessing his intended ascension above the Almighty, he can bury them. Most embarrassing of all, his shrine is akin to Auschwitz.

What follows affirms that I am correct in this assessment. If you want to be counted among those not buried in the rubble upon Yahowah's return, you need to pay attention to Satan's taunt.

You ('atah), son of man (ben 'adam), it is imperative that you act like me and report this message (nagad – you must announce this verdict (hifil imperative second-person masculine singular)) against the House of Israel ('eth beyth Yisra'el) regarding this House and Temple ('eth ha beyth).

Then they will be humiliated and ashamed, denigrated and despairing (wa kalam – they will have chosen to be deprived and will be embarrassed, as they will endure continual harassment (nifal imperfect jussive third-person masculine plural)) as a result of their perversions and corruptions, their propensity to bend and twist (min 'awon hem).

They will, at some point, actually assess the measurements (wa madad – one day they will evaluate and consider the length and mass (qal perfect)) associated with the proportions of this model, the dimensions pursuant to this design, and the character of this construct ('eth taknyth – associated with this paragon of measurements). (Yachezq'el / Ezekiel 43:10)

Hylel ben Shachar's pronouncement is designed to accomplish what he claimed he would achieve and what is recorded for us to consider in *Yasha'yah* / Isaiah 14. The Serpent's Temple is so much bigger and more imposing than that other Guy's, those who do not get with the program will be buried beneath it.

There are two ways to rise above someone. One is to be better than them, and the other is to put them down. Unable to accomplish the former, he is doing the latter.

In these words, Satan is taunting God's people. At some point, after it is too late, he's admitting that someone will assess these measurements and his design, and they will figure it out. It isn't actually prophetic, because it was inevitable and obvious.

And under the condition that they are humiliated and disgraced, conceding to be denigrated, deprived, and despairing (*wa 'im kalam* – although they will have been demeaned and embarrassed, and as a concession harassed (nifal perfect third-person masculine plural)) **as a result of everything which they have done** (*min kol 'asher 'asah*).

The design and construction details which are set in stone, even the arrangements which have been decided beforehand (*tsuwrah*) **of the Grand Residence and Temple** (*ha beyth*) **and the adjustments to and structure of his dwelling arrangements and habitation** (*tekuwnah huw'* – the layout and design, including the weights, measures, and estimates, of his residence and disposition), **his questionable exits along with his coming forth and departure at this stage** (*wa mowtsa' huw'* – his curious exodus; from *mah* – to question *yatsa'* – withdrawing) **and his entrances and curious arrival** (*wa mowba' huw'* – his coming in; from *mah* – to question and *bow'* – to come, arrive, and enter) **and his entire design and construction details which are set in stone** (*wa kol tsuwrah huw'* – the arrangements which have been decided beforehand), **with all of his statutes and regulations** (*wa 'eth kol chuqah huw'*), **and my entire design formed of stone** (*wa kol tsuwrah 'any* – my entire outward manifestation and appearance of mine) **and all of his Torah** (*wa kol Towrah huw'*), **you must make known to them** (*yada' 'eth hem*).

It is imperative that you write (*wa kathab*) **for their eyes** (*la 'ayin hem* – for their viewpoints and perspectives) **so that they will observe** (*wa shamar*) **all of his plans and**

designs for the rock and the arrangements he made previously (*'eth kol tsuwrah huw'*) **with all of his statutes and regulations** (*wa 'eth kol chuqah huw'*). **And they will have done them** (*wa 'asah 'eth hem*). (*Yachezq'el / Ezekiel 43:11*)

I wonder if I can successfully sue Satan to retrieve the hour of my life squandered as a result of translating his verbosity. While it seems like ages ago, this verse began with the Serpent reminding us that he wants Jews to be humiliated and disgraced. Satan's goal is for God's people to be denigrated and demeaned and then harassed. And based on their history up to this point, he has succeeded.

Then in his next sentence, if we can be so kind, the Lord found occasion to repeat three of the four appearances of *tsuwrah* – feminine for rock. It is as if the Lord is attempting to replicate Moseh's initial propensity to stutter, especially since its clone, *tekuwnah*, is found in the same statement and *tsuwrah* is used again in the next. While never appropriate, it would be one thing to encourage the listener to pay attention to a litany of details and for Not-A-Prophet to be instructed to write it all down, when Measure Man first appeared four chapters ago, but now, upon the Lord's grand entrance, it is absurd, irresponsible, and inconsiderate. It is verbal abuse.

Into this potpourri of designs and details, adjustments and arrangements, we are confronted with a medley of exits and entrances. This would be of interest if it was not already obvious that the six massive gates were designed to be imposing, to lock some in and others out, and that they were to be heavily guarded. As for Satan slithering in and out of his own twisted tale, we had been previously briefed by Yasha'yah, so none of this has been surprising.

Beginning in the next chapter of Ezekiel, we will be regaled with Satan's *chuqah* | regulations pursuant to his sacrifices. This will be followed by his recasting of the

Towrah. Therefore, to demand that Son of Man convey them now, and in conjunction with all of the minutia pertaining to the compound, is inappropriate since there have been none. It would be like Yahowah telling Moseh to start writing down His *Towrah* | Guidance before providing any instructions.

However, in this case, we cannot even pretend that Satan actually wanted Son of Man to convey or write the Towrah because he has tripped on his tongue once again. In the concluding sentences, it is “*tsuwrah* ‘any – my design” followed by “*Towrah huw’* – his Torah.” Additionally, rather than there being a connection between the Towrah and *tsuwrah*, the Lord’s designs and Yahowah’s are incompatible.

Further, there is no additional Towrah to write, In fact, doing so is expressly against Yahowah’s instructions. And, of course, there is no...

This is the Torah (*zo’th towrah*) of the Temple and Palace (*ha beyth*) upon the top (*‘al ro’sh*) of the mountain (*ha har*) of its entire territory and boundary (*kol gebuwl huw’*), all around and around (*sabyb sabyb*), Holy of Holies (*qodesh qodeshym*).

Behold (*hineh*), this is the Torah (*zo’th towrah*) of the Temple and House (*ha beyth*). (*Yachezq’el* / Ezekiel 43:12)

Absolutely not. The Lord’s Temple and Yahowah’s House not only differ in countless ways, Yahowah’s Teaching regarding His Tabernacle is found in the Towrah and is, therefore, part of the Towrah, not the other way around. The House does not have a Towrah; the Towrah has a House.

Just as Satan won’t acknowledge that his intent is to bury Jerusalem with his monstrous designs, he would

deprive *Mowryah* | Moriah of its dignity as well. The only name that is important to this snake is the one he covets.

When we began this travelog through shafts and cubits, walls and gates, we were told that the Lord's construct was atop a very tall mountain. And since the mounts and ridgelines in Yaruwshalaim are all modest and accessible, it's not just a Temple that is thousands of times larger, it's also the elevation.

The *Qodesh Qodesh* | Most Set Apart depicted in the Towrah is 10 cubits cubed, which is a million times smaller than one engulfing the entire region. Yahowah wants to be inclusive and approachable while Satan wants the opposite.

The childish repetition of "this torah of house" before and after the gross misrepresentation of what is *Qodesh* combines poor grammar with overt dishonesty and abysmal communication skills. This was not spoken by the God who authored the Towrah, inspired the Prophets, created the universe, or conceived DNA.

Even worse for der Lowytan's fledgling credibility, rather than offering *towrah* | instructions and guidance, the human analog of the Lord has reverted to measuring. I suppose, it is likely that the Lord played the role of Metal Man the Measurer.

And these (*wa 'eleh*) measurements (*midah*) of the altar (*ha mizbeach*) by the cubits (*ba ha 'amahowth*) of cubit cubit (*'amah 'amah*) and handbreadth (*wa tophach* – a made-up word used only by Ezekiel and his Lord; from *taphach* – to extend).

And a lap or bosom (*wa chyq*) of the cubit (*ha 'amah*) and cubit (*wa 'amah*) thick, wide, or breadth (*rochab*). And her territory boundary (*wa gebuwl hy*) to her lip (*'el saphah hy*) all around the circumference (*sabyb*), a span (*zereth* – the distance from thumb to pinkie finger of a hand; from *zarah* – to scatter and cast away) of

the one (*ha 'echad*), **and this** (*wa zeh*) **eyebrow** (*gab – convex curve*) **of the altar** (*ha mizbeach*). (*Yachezq'el / Ezekiel 43:13*)

Pathetic. It is unintelligible. Anyone who believes that this was spoken by God has the intelligence of the cubits of cubit cubit and handbreadth.

Not that there was any question in the matter, my preference is to retain the original Towrah and disregard the bosom of the cubit and cubit wide. Or would you prefer...

And from (*wa min*) **the bosom** (*chyq – the lap*) **of the ground or Earth** (*ha 'erets*) **until** (*'ad*) **the outer enclosed court or barrier ledge** (*ha 'azarah*) **of the lowest beneath** (*ha tachathown*) **two cubits** (*shanaym 'amahowth*) **and breadth one cubit** (*wa rochab 'amah 'echad*).

And from the enclosed outer court on the ledge (*wa min ha 'azarah – out of the barrier plinth*) **of the smaller, younger, and unimportant** (*ha qatan – of the simple and insignificant*) **as far as the barrier ledge** (*'ad ha 'azarah – up to the perpetuity of the outer court*) **of the great, large, older, and important** (*ha gadowl*), **four cubits** (*'arba' 'amahowth*), **and a breadth of the cubit** (*wa rochab ha 'amah*), (*Yachezq'el / Ezekiel 43:14*) **and the Mount-God** (*har'el – ?, used only in Ezekiel; from har – mountain and 'el – god*) **four cubits** (*'arba' 'amahowth*). **And from the Lion-God** (*wa min ha 'ary'el – ?, used only in Ezekiel; from 'ary – lion and 'el – god*) **and to over and above the top** (*wa la ma'al*) **of the four horns** (*ha qerenowth 'arba'*). (*Yachezq'el / Ezekiel 43:15*)

This is so bad, I'm beginning to miss Metal Man. Consider the absurdity of: **“territory boundary to her lip...all around a span of the one, this eyebrow,...from the ledge of the smaller and younger...as far as the barrier of the great and older...the Mount-God four**

cubits from the Lion-God...to over and above the top of the four horns.”

And the God-Lion (*wa ha ‘el‘ary*), **twelve** (*shanaym ‘esreh*) **long** (*‘orek*) **by twelve** (*shanaym ‘esreh*) **width** (*rochab*) **to be squared to four** (*raba’ ‘el ‘arba’*) **square it** (*reba’ huw’*). (*Yachezq’el* / Ezekiel 43:16)

Are we squaring gods or lions, cubits or spans? Or is the Lord simply taunting us by playing a deadly game of words?

Satan must have improved over the years. The Talmud, Christian New Testament, and Quran, while mean-spirited, amateurish, and contradictory, were all an improvement over the Devil’s initial attempt at writing his own Torah.

And the outer enclosed barrier ledge (*wa ha ‘azarah*) **fourteen long** (*‘arba’ ‘esreh ‘orek*) **by fourteen broad** (*ba ‘arba’ ‘esreh rochab*) **to four squares of her** (*‘el ‘arba’ reba’ hy’*) **and the territory boundary** (*gebuwl*) **all around the perimeter** (*sabyb*) **with her** (*‘eth hy’*) **half of the cubit** (*chatsy ha ‘amah*) **and the bosom** (*wa ha chyq*) **to her** (*la hy’*) **a cubit all around** (*‘amah sabyb*). **And her steps** (*wa ma’alah hy’* – ascents, stairs, or thoughts) **face of east** (*panah qadym*). (*Yachezq’el* / Ezekiel 43:17)

While we are plowing through this gibberish, please keep in mind that Ezekiel’s Lord God has slithered through the narrow opening of his trapezoidal holy of holies and is speaking in first person as an *‘iysh* | individual man. And second, the Lord of Babel is delineating his Torah. Thus far, using the primary definition of each word, his Torah about his altar is...

This, the Torah of the House upon the top of the mountain of its entire territory and boundary, all

around and around Holy of Holies, behold this, the Torah of the House. (43:12)

These measurements of the altar by the cubits of cubit, a cubit being the distance from the elbow to an extended middle finger and handbreadth of the width of a hand. A lap or bosom of the cubit and cubit thick. And her territory boundary to her lip all around, a span of the thumb to pinkie finger of the one, and this eyebrow or convex curve of the altar. (43:13)

From the bosom of the ground or Earth until the outer enclosed court or barrier ledge of the lowest beneath, two cubits and breadth of one cubit. And from the enclosed outer court on the barrier ledge of the smaller, younger, or irrelevant as far as the barrier ledge of the great, large, older, and significant, four cubits, and a breadth of the cubit, (43:14) so the Mount-God of four cubits and then from the Lion-God to over and above the top of the four horns. 43:15)

And the God-Lion, twelve long by twelve width to be squared to four, square him. (43:16)

The outer enclosed barrier ledge fourteen long by fourteen broad to four squares of her and the territory boundary all around the perimeter with her half of the cubit and the bosom to her a cubit all around. Her steps face of east. (43:17)

Stupefying and stunning, bewildering and beguiling. May those who – with the ability and responsibility to know better – placed this verbal diarrhea in their Tanakhs and Bibles under the pretense that it was inspired “Scripture” from their god be damned to hell.

The Lord, who we were told is the same fellow who appeared to Ezekiel in Babylon aboard his celestial chariot, replete with wheels within wheels covered in eyes and surrounded by beasts, is now, after illuminating the Earth,

dictating his Torah as a man. Affirming that he still suffers from a multiple personality disorder, we read...

And he was saying to me (*wa 'amar 'el 'any*), **son of Adam** (*ben 'adam*), **thus says my Lord** (*koh 'amar 'adon 'any*), **This Is Not Him** (*#^#!*), **these regulations** (*'eleh chuqah*) **of the altar of sacrifice** (*ha mizbeach*) **in a day** (*ba yowm*) **is made of it** (*'asah huw')* **to ascend** (*la 'alah*) **over and above him** (*'al huw')* **by burning offerings** (*'olah*) **and by tossing and sprinkling** (*wa la zaraq* – by scattering and throwing) **blood upon it** (*'al huw' dam*). (*Yachezq'el* / Ezekiel 43:18)

The Lord is having a devil of a time keeping his voice straight, especially now that he is a man standing next to Son of Man. How can *the* Lord be *my* Lord?

Also incriminating, while he goofed on the grammar, it is apparent that the Serpent meant to say, “these are the regulations of the altar on the day it is made to ascend over and above Him (as in the aforementioned Yahowah).” This has been Satan’s intent since he was banished from heaven.

And while we have been over this ground previously, should this be prophetic of a future Temple, there would be no way to ascend further or benefit from elevating offerings. Once Dowd fulfills the requirements of Kipurym upon the Mercy Seat of the Ark of the Covenant, there will be no throwing blood.

Obviously off of his schizophrenia meds, the duplicitous one continues...

Then you will have given for a finite time (*wa nathan* – so you will have offered for the moment (qal perfect)) **to the priests** (*'el ha kohen*) **of the Levites** (*ha Lowy*), **who of them from** (*'asher hem min*), **the seed of Zadok** (*zera' Tsadowq*), **the ones closest to me** (*ha qarobym 'el 'any*), **prophetically announces** (*na'um*), **my Lord** (*'adown 'any*), **This Is Not Him** (*#^#!*), **to**

constantly minister and intensively attend to me (*la sharath* ‘any). (*Yachezq’el* / Ezekiel 43:19 in part)

In the 40th chapter, it was *beny Tsadowq* | sons of Zadok, while this is *zera’ Tsadowq* | seed of Zadok. While inconsistencies like this are often telling, a bigger issue here is what *zera’* | seed (singular) does to Christianity. In his initial letter to the Galatians, Paul skipped from Abraham, and passed both Israel and the Torah, to his Jesus Christ by saying that “seed” was singular. So, if *zera’* | seed is suggestive of more than one seed, as it is here, then Paul’s basis of Christianity is torn asunder.

Some seven pages of the previous chapter were devoted to the rationale behind the Serpent plucking Zadok’s sons out of obscurity to represent him. We discovered that Zadok, rather than providing good advice, spied for Dowd while the king was making the biggest mistake of his life. When Zadok’s son was afforded the opportunity to speak, he, like Satan, told a half-truth. Further, by drawing attention to Zadok, we are reminded of a time when our Messiah, the Son of God, and future king, was an emotional mess, devoid of character and courage. And so, the Lord is right in saying, “from the seed of Zadok, the ones closest to me.”

If *sharath* had been indicative of the noun, “ministry,” then the first-person singular pronoun, ‘any, would have rendered the phrase *la shereth* ‘any as “for my ministry.” However, in this case, *sharath* was conveyed as a verb in the piel infinitive construct. The piel stem tells us that the object, “me” as in the Lord of Babel, suffers the effect of the verb’s action. The infinitive reveals that this is a verbal noun, thereby intensifying the action in an ongoing manner. The construct tells us that it is bound to what follows, which in this case is ‘any | me. Therefore, these seeds cannot be “my ministers,” but are, instead, there “to continually minister, while demonstrably and intensively

attending to me.” Good thing; Lord knows he needs the help.

Now from seeds to the fertilizer factories of old...

A bull (*par* – a mature uncastrated male bovine; from *parar* – to frustrate and break apart by violating and making ineffectual), **son of a herd** (*ben baqar* – a child sacrifice to consider in the morning) **for the sin of being wrong, misleading, and missing the way** (*la chata’ah*). (*Yachezq’el* / Ezekiel 43:19)

And you took (*wa laqach*) **from its blood** (*min dam huw’*) **and you offered** (*wa nathan*) **upon its four horns** (*‘al ‘arba’ qeren huw’*) **and upon four corners** (*‘al ‘arba’ pinah*) **of the outer court of the barrier ledge** (*ha ‘azarah*) **and toward the territory boundary** (*ha gebuwl*) **all around** (*sabyb*).

Then (*wa*), **you, having had missed the way and having led astray** (*chata’*) **with him** (*‘eth huw’*), **you will have atoned and appeased, reconciling by covering over and making amends** (*wa kaphar*) **for it** (*huw’*). (*Yachezq’el* / Ezekiel 43:20)

It is the new Torah – something to do without reason to do it. There is no teaching, context, or explanation. Moreover, all of this is for a one-time event, the supposed consecration of the Temple which will somehow magically appear to crush Jerusalem.

And you took (*wa laqach*) **the bull** (*‘eth ha par*) **of the sin of being wrong and missing the way** (*ha chata’ah*) **and he burned it** (*saraph huw’*) **by appointment** (*ba miphqad* – per the assigned regulation, responsibly with the proper accounting; from *my* – to question and *paqad* – to attend to, number, appoint, and reckon) **of the Temple** (*ha beyth* – house) **from outside** (*min chuwts*) **for the sacred sanctuary** (*la ha miqdash*). (*Yachezq’el* / Ezekiel 43:21)

Some good news. They were fire safe, having responsibly and by appointment burned the bull outside. Words to live by from the Torah of der Lowytan.

Bull burnt, first day done, we are on to the Torah of the second day...

And in the second day (*wa ba ha yowm ha sheny*), **you will continually approach, coming near** (*qarab*) **a she-goat, strong and stubborn** ('*ez*), **perfect** (*tamym*) **for the sin of missing the way** (*la chata'ah*).

And with them having been wrong by having missed the way (*wa chata'* – they had sinned and were culpable (piel perfect third-person masculine plural)) **with the sacrificial altar** ('*eth ha mizbeach*), **similar to that which** (*ka 'asher*) **they were wrong and misleading** (*chata'*) **with the bull** (*ba ha par* – by the mature uncastrated male bovine; from *parar* – to frustrate and break apart by violating and making ineffectual). (*Yachezq'el* / Ezekiel 43:22)

Since all of this is for Lair Lowytan, and since the Lowy are attending to the Lord, why would a goat be needed to resolve the problem of being wrong? Why burn the bull for that matter? Aren't gods supposed to be perfect? And since there is no sign of Israel, who has been doing all of the misleading if it is not the aforementioned Lowy, the seed of Zadok? After all, they were the only ones authorized to approach. So, wouldn't the fact that they are wrong disqualify them? Or, in Satan's world, is misleading others an attribute?

Evidently the Beast is hungry, so...

In finishing (*ba kalah* – by concluding) **you from misleading** ('*atah min chata'*), **you will continually approach** (*qarab*), **a bull** (*par*), **a perfect** (*tamym*) **son of a herd and child of a morning sacrifice** (*baqar*), **and a**

flawless ram from the flock (*wa 'ayil min ha tso'n tamym*). (*Yachezq'el* / Ezekiel 43:23)

You will have drawn near, approaching them (*qarab hem*) **to the presence** (*la paneh*) **of This Is Not Him** (#^#!). **And they will have thrown, tossed, or flung** (*wa shalak* – they will have propelled through the air to sprinkle and splatter) **the priests** (*ha kohen*) **upon them** (*'al hem*) **salt** (*melach* – sodium chloride to enhance flavor and preserve food) **and they will ascend with them** (*wa 'alah 'eth hem*), **rising as a burnt offering** (*'olah*) **to** (*la*) **This Is Not Him** (#^#!). (*Yachezq'el* / Ezekiel 43:24)

Hopefully, it is the salt which is being flung around and not the priest, but with the Lord, one never knows. And that is especially true in this case since the priests will be ascending with the bulls and rams as burnt offerings to This Is Not Him.

Seven days (*sheba' yowmym*) **you will actually make, continually doing** (*'asah* – you will act and engage (qal imperfect second-person masculine singular)) **a billy goat** (*sa'yr* – a mature male mammal, a satyr, and ruminant) **for sinning** (*chata'ath*) **during the day** (*la ha yowm*) **and a bull** (*par* – a frustrated and divisive male bovine) **child of the morning sacrifice** (*ben baqar*) **and a ram** (*wa 'ayil* – a male lamb, mighty ruler, doorpost, or oak) **from the flock** (*min ha tso'n* – out of the migrating herd), **without defect, blameless and innocent** (*tamym*) **they will willingly do** (*'asah* – they will make of their own accord (qal imperfect third-person masculine plural jussive)). (*Yachezq'el* / Ezekiel 43:25)

I swear, I'm not making this stuff up. The primary and secondary definitions of the verb *'asah* are “to do” and “to make.” And when the objects are billy goats, male lambs, and frustrated bulls, that cannot be good, even when it is willingly done.

Said once, it was a bad idea. Repeated, in the context of covering over and annulling, it's worse...

Seven days (*sheba' yowmym*) **they will continually cover over to annul, making amends** (*kaphar*) **with the altar** (*'eth ha mizbeach*). **And they will have cleaned it** (*taher 'eth huw'*). **Then they will have filled his hand** (*wa male' yad huw'*). (*Yachezq'el* / Ezekiel 43:26)

So, they will finish (*wa kalah*) **with these days** (*'eth ha yowmym*). **And they will have been with the day of the eighth** (*wa hayah ba ha yowm ha shamyny*) **and beyond to a future time** (*hala'ah* – out there and onwards) **the priests** (*ha kohen*) **will continually do, make, act, engage, or perform** (*'asah* – they will labor and work) **upon the altar** (*'al ha mizbeach*) **by elevating you with your burnt offerings** (*'eth 'olah 'atem*) **and with your remuneration and recompense** (*wa 'eth shelem 'atah* – with your peace offering, paying a price for your safety; from *shalam* – to pay for restitution).

And then, I will temporarily be pleased with and accept that which is associated with you (*wa ratsah 'eth 'atem* – I will have for a finite time made amends with you and agree with you (qal perfect first-person singular)), **prophetically declares** (*na'um*), **my Lord and Master** (*'adony*), **God** (*#^#!* – This Is Not Him). (*Yachezq'el* / Ezekiel 43:27)

The priests should never attempt to cover over or annul anything. And they cannot make amends. There would be no point in cleaning an altar that is being used for the first time. And while blood is symbolic of a symbolic substitution of one life so others may live, it is not used to clean the altar but, instead, to purge our souls. And even getting past all of these mistakes, how would any of this “fill his hand?” Similarly, it is our God who has paid the price to reconcile our relationship. We do not buy our safety.

Having read the Towrah and Prophets, Hylel ben Shachar is aware that Yahowah is returning with Dowd on Yowm Kipurym in year 6000 Yah. He is cognizant that a remnant of Yisra'el will be reconciled at this moment and remain that way into the Millennial Shabat. He knows that Yahowah is going to clean house over the next five days so that, by *Sukah* | Shelters, the Earth will be restored to the conditions enjoyed in the Garden of Eden 6,000 years ago.

Satan realizes that these events will play out exactly 40 Yowbel, which is 2,000 years, after Father and Son fulfilled Pesach, Matsah, and Bikuwrym on Mount Mowryah and in Yaruwshalaim in 33 CE – year 4000 Yah. And therefore, he is aware that his only chance of retaining his freedom to roam the Earth is to convince every remaining Jew to accept him as their god. He is hoping that no one will be there ready to accept Yahowah on the Day of Reconciliations. And should he prevail, and no one shows up, Satan is of the belief that Yahowah, with no one to save, will give up on humankind and simply stay home – allowing him to remain on Earth playing god.

Ezekiel was written for this purpose. It presents Satan as God. The Devil's goal has been to rewrite the past and future such that Yahowah's return to Yisra'el for Yahuwdym in Yaruwshalaim, the City of Dowd, and to His Covenant Family and Home along Tsyown upon Mowryah on Kipurym in advance of the celebration of *Sukah* in the Yowbel year 6000 Yah is forestalled. And that is why there has been no mention of these names.

There has been no context, not in place, people, or time. And yet, the reference to the 7th and 8th days and to *shelem* demonstrate that Satan is, in a final deliberate, diabolical, and desperate act, skipping past Reconciliations to recast Shelters to serve his agenda.

There has been no mention of Yisra'elites or Yahuwdym being present this Day of Days. The Lord of

Babel has said nothing of Yaruwshalaim or Mowryah since this monstrous construct was thrust upon us four chapters ago. There has been no hint of the Mow'ed Miqra'ey, especially nothing said of Kipurym or Sukah. There has been no way to correlate any of this with the Yowbel year of 6000 Yah. Dowd's name has not been stated since he was demoted.

Instead, we have sacrifices without purpose, context, or names. The results are temporary, not eternal. Men are performing, not God. And the wannabe God can't even keep his own voice straight, concluding his diatribe by referring to himself as "my Lord."

✠✠✠

Babel
V3: Chemah ~ Venomous
...*This Is Not Him*

10

Mary | Rebellious

Hail Mary, the Lord is with Thee...

The Lord of Babel's arrival in Camp Lowytan was a disaster by any measure. His appearance allegedly mirrored the gaudy display above the skies of Babylon, but then he was instantly reduced to the frail presence of a man. If he knew where he was, or when he was there, he did not say, avoiding the obvious as if both topics were kryptonite to him. He remained fixated on minutiae but couldn't keep from stammering. He was so ineloquent he could not remember if he was speaking for himself or through an alleged witness.

Nearing the completion of our systematic evaluation of Satan's autobiography and playbook, I have no regrets. Sure, I wish I had known what we have learned sooner so that we could have adroitly associated this text with Yasha'yah's pronouncement that this would transpire years ago. But, clearly, better late than never. And frankly, I don't know if I would have had the understanding or perseverance to do what had to be done.

More importantly for you, especially if you are a Yisra'elite, this would not have been the proper place to begin our journey to Yahowah. If you have read all the way to this point, 950 pages into this condemnation of the Book of Ezekiel, I applaud you, but I doubt you would have made it this far if you had not begun your exodus from this world and unto Yahowah's presence with *An Introduction to God*, *Yada Yahowah*, *Observations*, or *Coming Home*. In many ways, this has been more challenging than either *God*

Damn Religion or Twistianity because, while we expected to find Satan in Babylon, we did not think he would be acclaimed this boldly in the Bible.

While I'm certain that religious Jews, Christians, and Muslims will hate this honest appraisal of the Book of Ezekiel, and me for writing it, these volumes of *Babel* are my gift to Yahowah and Yahuwdym, His children. May the truth thwart Satan's designs on frustrating God's return and the reconciliation of Yisra'el. May it free them from the grotesque anti-Semitism of the Lord of Babel as he has sought to use it to demonize and dehumanize Jews.

I am aware, and you should be as well, that Satan will win the popularity contest. Far more Jews will believe him than me, Dowd, or even Yahowah.

But he is destined to lose because Yahowah is not conducting a popularity contest. He is looking for the best among us, not most of us. As a result of what we have accomplished together over the past 22 years, since that fateful Taruw'ah day in 2001, year 5968 Yah, our God will be pleased with those who join with Him to celebrate His return 10 years from now – on October 2nd at sunset in Jerusalem, 2033.

Speaking of his Lord God, the son of man claimed...

And then he was returning with me, bringing me back (*wa shuwb 'eth 'any*) **by way of a gate** (*derek sha'ar*) **of the Sanctuary** (*ha miqdash* – of the shrine, temple, or sacred place) **of the external** (*ha chiytsown* – of the uttermost outward) **of those turning to face** (*ha panah*) **east** (*qadym*). **And it was shut** (*wa huw' saguwr* – it was closed). (*Yachezq'el* / Ezekiel 44:1)

Then (*wa*), **This Is Not Him** (*#^#*!) **said to me** (*'amar 'el 'any*), **this gate** (*ha sha'ar ha zeh*), **it will be shut** (*sagar* – it will be closed), **it will continually exist not opened** (*hayah lo' patach*).

An individual will not come nor enter (*wa lo' bow'*) **by it** (*ba huw'*). **For** (*ky*) **This Is Not Him** (*#^#!*), **God of Israel** (*'elohym Yisra'el*), **has come and entered** (*bow'* – he has arrived and has gone (qal perfect third-person masculine singular)) **through it** (*ba huw'*).

And now it has been shut (*wa hayah sagar* – it was closed (qal perfect qal participle)). (*Yachezq'el* / Ezekiel 44:2)

This is so stupid, it's a wonder anyone believes it was a prophetic statement. The Lord of Babel is claiming that one of the two east gates in his mythical complex, either the one near his gargantuan Temple or miles removed from it at the perimeter of his monstrous imaginary edifice, was open at that moment to allow him to slither in, but that it would be closed after his arrival so that no one else could use it again.

Think for a moment just how preposterous this statement is when exposed to the reality that nothing from "Ezekiel's Temple" has been built. Not one gate by the Lord's design or Metal Man's measurements has been constructed – ever! So, what is shut? How can something which does not exist preclude entry? How does a rational person deal with a prophecy predicated on a delusion? And does the realization that no one has mentioned the obvious problem with this statement over the intervening 2,500 years suggest that there are no logical people to be found among the religious?

Stupid to the last, Christians will proclaim, "Prophecy Fulfilled." They attest that the East Gate remains sealed with stones. But not one of them realizes that the currently sealed East Gate was constructed either as part of the Second Temple or Herod's massive expansion of the Temple Mount – having nothing to do with Ezekiel's monstrosity. Further, the constructed gates remained open for the next 1,300 years after they were rebuilt. During their

conquest of Jerusalem on behalf of Satan's other alter ego, Allah, misguided Muslims, after reading this rubbish, sealed the East Gate.

Yahowah, upon His return, is not going through the existing east gate or any gate made by religious men. His very presence will obliterate everything even remotely religious in nature, which means that Tsyown and Mowryah will be restored to their former state, one Dowd would be familiar with seeing.

As dumb as that was, this may be dumber still...

With the one lifted up (*'eth ha nasy'* – with the ruler and leader, usually by blood relation and typically a tribal chieftain apart from Yisra'el, one who is foggy and stormy), **an exalted prince** (*nasy'* – the son of a sovereign who is elevated in power as a tribal leader), **he, himself, will continually dwell, actually settle, and even be seated** (*huw' yashab* – he, himself, will live, stay, and sit (qal imperfect third-person masculine singular)) **within it** (*ba huw'*) **to eat bread** (*la 'akal lechem* – to consume food and devour war) **before the presence, appearance, and face** (*la paneh*) **of This Is Not Him** (#^#!).

Out of a way (*min derek*) **of a portico or vestibule** (*'ulam* – a porch; from *'alam* – to be dumb and bound, forcibly silenced) **of the gate** (*ha sha'ar*), **he will enter** (*bow'*), **and from his way** (*wa min derek huw'*), **he will leave, exiting and withdrawing** (*yatsa'* – he will be brought out). (*Yachezq'el* / Ezekiel 44:3)

Yahowah typically defines words through the context in which they first appear. In the case of *nasy'*, it is initially found in *Bare'syth* / Genesis 17:20. There it describes the princes who will be descendants of Ishmael after he was banished. While it can be used of a king of Israel, as it was with Solomon in 1 Kings 11:34 (recognizing that his tenure became stormy and his thinking, foggy), and of tribal leaders within Israel (Exodus 16:22), it is typically

deployed to describe the sons of gentile tribal chiefs. *Nasy'* can have very negative connotations as it does in Numbers 25:18 when speaking of the daughter of a Midian prince who died in the midst of a beguiling plague.

Ezekiel uses it initially in 38:2-3 to say that Gog was the *nasy'* of Magog, which would have been correct if Gog and Magog actually existed. He uses it again in Ezekiel 39:18 when speaking of eating people during the Feast of the Beast which can hardly be considered flattering – even if the main course.

Dowd is far and away the person most spoken about throughout the Prophets and Writings. And he is afforded many titles and accolades, but *nasy'* is not among them. Further, when a title or descriptive term is applied to Dowd, it is accompanied by his name – as is the case of Yasha'yah 9 and 2 Shamuw'el 7. And upon his return, Dowd is *melek* | king not *nasy'* | prince.

So, unless Satan is trying to fatten Dowd up with breadcrumbs such that he tastes better during the cannibalistic Feast of the Beast, this *nasy'* | prince represents the human manifestation of Hylel ben Shachar during the Last Days.

The notion of living under a gate, or eating bread on a patio, when sitting in a vestibule is hardly meritorious or flattering. But it's worse when one realizes that the primary definition of *l-ch-m* in Hebrew is “war.” And just as quickly as the Lord's *nasy'* is seated in the '*ulam* | place of the dumb, bound, and forcibly silenced, he is withdrawn, exiting the premises. He has been used and discarded.

Just as abruptly as the *nasy'* is presented, the Lord and his entourage walk away...

And he brought me (*wa bow'* '*any* – he pursued me and returned me, including and entering me (hifil imperfect)) **by way of the north gate** (*derek sha'ar ha*

tsaphown) **for the front face** (*‘el paneh*) **of the Temple** (*ha beyth*). **And I was looking, and behold** (*wa ra’ah wa hineh*), **the glorious presence and heavy burden, the abundant wealth and manifestation of power** (*kabowd*) **of This Is Not Him** (#^#!) **filled up** (*male’*) **the palatial home and temple** (*‘eth beyth*) **of This Is Not Him** (#^#!). **So, I fell, remaining prostrate** (*wa naphal* – I collapsed (qal imperfect)), **to my face** (*‘el paneh ‘any*). (*Yachezq’el* / Ezekiel 44:4)

Option one: man-god is akin to Pinocchio, and when he tells a lie, he grows.

Option two: satan-god is so dismissive of humans, possessing one is too humiliating to remain one.

Option three: the initial diagnosis of schizophrenia is accurate. He is the Lord of Babel, Hylel ben Shachar, the Lowytan, Ha Satan, Ezekiel, Metal Man, the Prince, the Cherub on the Wall, the Serpent in the Garden, the soaring Tree of Eden, the King of Tyre, the Pharaoh of Egypt, and the Assyrian. And he wants to be Yahowah.

He is anything for everything and nothing to anyone.

One of the many reasons that our partnership with Yahowah has been productive is the ability to ignore distractions. We steer clear of the things we cannot change, especially in cases where the effort is certain to be unrewarded. It is why we waste no time pursuing the overtly religious or political. Our time is better spent teaching those who are open to the truth.

And with this in mind, I avoid stupidity as if it were a plague. It spreads like wildfire and cannot be doused with reason. So, when I read things like this, I’m exasperated, frustrated that the religious have been conditioned to be oblivious to the idiocy which riddles their faith.

Let’s assess the situation. It wasn’t all that long ago that we were told that the Lord of Babel entered his new

compound on the Day of Days. His arrival was celebrated with the cannibalistic Feast of the Beast, which was paired with blood – type J. How many of these grand appearances can Lord Lowytan claim before someone yells, “Fraud!”

Then we were led to believe that, when Ezekiel’s god reentered his non-existent Temple for the first time, he appeared as imposing as he had in the skies above Babylon. But there, all of the emphasis was on his locomotion, with a bevy of wheels, eyes, and winged beasts moving him through the constellations. Wouldn’t all of that be incongruous with being home? Then a moment later, without so much as an explanation, upwardly mobile god goes on a diet and becomes a lowly man, a nameless individual standing beside the son of man. And yet, he talks in first person as if he is the same fellow conducting all of the imaginary conversations we have endured along the way. And while Metal Man is left at the altar and not mentioned again, we don’t know if he was one and the same.

As we progress, the Lowytan is tongue-tied. He is all but illiterate. And by continuing to wallow in meaningless minutia, he affirms that he’s way too puny of mind and heart to be pretending to be God. He is unable to capture the essence of this moment and convey it meaningfully. The fact is, he cannot stay in a role, referring to himself as me and he in the same breath. He embodies the pretense of the Wizard, the heartless nature of the Tin Man, and mental prowess of the Scarecrow, all while sending his flying monkeys out to torment the world.

After the debacle of the open and closed gate, the Lord has yet another psychotic episode, and we are confronted by the *nasy’*, another alter ego, whom we leave in the lurch eating breadcrumbs under the gate. A moment later, man-god takes the son of man to the north gate, and behold, the man vanishes and the Lord reappears, his ego once again filling the temple. Caught up in the moment, he loses focus

and claims that his Shrine faces north instead of east – suggesting that the real reason he sealed the side door is that he does not want God crashing in on his party. And to all of these theatrics, son of man does yet another face-plant. It's all show without substance, illusions without allusions.

While there are many, one of the differences between Satan and myself is that, while I love knowing Yahowah, I do not want to be God. I have no desire to embarrass myself or demean my Father. And what's the point?

Some of the perks of being successful in building businesses include vacation homes, boats, and planes. And then one day I came to realize that my friends were enjoying themselves more than me because they were afforded access without the responsibility of owning these things. And that is somewhat similar to our relationship with Yahowah. He has given us unencumbered access to everything He has created while He retains the burden of maintaining it all in working order. We are far better off as His children.

With son of man's nose in the pavement, he is told...

And then (wa), he really and continually said to me (*'amar 'el 'any* – he is constantly and actually expressing to me (qal imperfect third-person masculine singular)), **This Is Not Him (#^#!), child of human (ben 'adam), it is imperative that you place on your heart (sym leb 'atah). You must see with your eyes (wa ra'ah bay 'ayin 'atah), and with your ears (wa ba 'ozen 'atah), you must hear (shama') everything which I, myself, am saying regarding you ('eth kol 'asher 'any dabar 'eth 'atah) for all of the statutes and requirements (la kol chuqah) of the Temple (beyth) of This Is Not Him (#^#!) and for every one of his torahs (wa la kol towrach huw').**

And so (wa), for the moment, place upon your heart (sym leb 'atah) for the entrance (la mabow') of the house

(*ha beyth*) **with all the places of departure and ways to exit** (*ba kol mowtsa'*) **the sanctuary** (*ha miqdash*). (*Yachezq'el* / Ezekiel 44:5)

This inadequate imposter is both incapable of and uninterested in writing God's *towrah* | guidance on the hearts of his people as Yahowah promised to do for Yisra'el upon His return in the 31st chapter of Yirma'yah. Nonetheless, we find him counterfeiting and convoluting the prophecy to make himself appear divine.

However, there is a new wrinkle in the spacetime continuum. Rather than *towrah* | teaching us how to safely explore the universe and enjoy life in seven dimensions as part of God's Family, the Lord of Babel is obsessed with the rules and regulations of his temple. He is insistent that his faithful realize that whoever is allowed in can just as readily be pushed out. There is a revolving door in the Lowytan's Lair and multiple torahs with different, ever-changing rules – sort of like adding Talmuds, New Testaments, and Qurans.

This is reminiscent of the way Muhammad dealt with his propensity to contradict himself and Allah from one surah to the next. His remedy was to substitute one for the other, accepting the most recent contradiction as legitimate while tossing their previous imposters into oblivion. So, let go of your concerns that he has been a mass-murdering psychopath, a pedophile and rapist, and an illiterate imposter with a penchant for demonizing and exterminating Jews, because he's all better now. But just in case, make sure you know the locations of the exits. Don't say you were not warned.

Should you think I'm reaching, ponder the implications of *towrach* being plural. Then consider why anyone who was actually allowed into God's home would want out.

Stumped? Just how much fun do you think it would be to spend time around someone who is never going to let bygones go, haranguing his captives forevermore? If this is the Lord's idea of a family reunion, I'll take a pass...

Then say (*wa 'amar*) **to the rebellious insubordination and revolting opposition** (*'el mary* – to the stubbornly resistant and willfully disobedient, the obstinate and embittered with contentious animosity and loathing contumacy), **to the House of Israel** (*'el beyth Yisra'el*), **here and now, thus said my Lord and Master** (*koh 'amar 'adony*) **This Is Not Him** (*#^#!*), **too many of you** (*rab la 'atem*) **because of all of your appalling abominations and your repulsive and abhorrent nature** (*min kol tow'ebah 'atem* – due to the disgusting and offensive presence of all of you), **O House of Israel** (*beyth Yisrael*), (*Yachezq'el* / Ezekiel 44:6) **with the arrival of you all** (*ba bow' 'atem* – with the return and inclusion of you) **of the children** (*beny* – of the offspring) **of the Nakar** | **the observant and discerning foreigner, the acknowledged and recognizable non-Israelite, the respected and highly regarded person from a distant land who makes known** (*nakar* – the perceptive and knowledgeable non-Yisra'elite from a foreign land who is diligent and provides understanding), **uncircumcised of heart and stubborn in judgment, unbelieving and unrepentant** (*'arel leb*) **and uncircumcised in forbidden pronouncements** (*wa 'arel basar* – unbelieving declarations and prohibited reports) **regarding the existence of and being** (*la hayah*) **my sanctuary and sacred shrine** (*ba miqdash 'any* – my holy temple) **to treat it with contempt** (*la chahal huw'* – to dishonor it by debasing it as common) **along with my temple and palace** (*'eth beyth 'any*) **by approaching, presenting and offering yourselves** (*ba qarab 'atem*) **along with my food** (*'eth lechem 'any*), **the callous and fat, the choicest portions** (*cheleb*) **and the blood** (*wa dam*).

They have continually broken and nullified by actually thwarting and frustrating (*wa parar* – they (the offspring of the *Nakar*) have revoked and made ineffectual (hifil imperfect third-person masculine plural)) **my covenant alliance and contract** (*beryth ‘any*) **for all of your detestable things and loathsome abominations** (*‘el kol tow’ebah ‘atem*). (*Yachezq’el* / Ezekiel 44:7)

That is shockingly similar to Hadrian’s, Muhammad’s, Hitler’s, and the Ayatollah’s perceptions of Jews. And such thoughts should never be ignored because, as history has shown, the consequences can be horrendous. And while foreboding, this should come as no surprise. The Lord of Babel has demonstrated that he is more anti-Semitic and diabolical than the lot of them.

These monsters were never without sympathizers who reveled in similar prejudices. Oftentimes, as is the case today throughout much of Progressive Europe and the Muslim Middle East, the majority view is that Jews are abhorrent, and that Israel is an abomination.

There are some who view Yahuwdym differently, as if Jews are the most highly desired and valuable commodity on Earth, as people treasured by God. And this community of unique individuals is largely comprised of the offspring of the work Yahowah has accomplished through His *Nakar* | an observant and discerning foreigner. He is someone Solomon was inspired to acknowledge so that Yahuwdym living in the Last Days would recognize and respect what this non-Israelite from a distant land has made known to God’s people. The *Nakar’s* story is presented in 2nd Chronicles 6:32-33, which you will find translated and cited in all three volumes of *An Introduction to God*. And when we read the king’s prophecy, it’s immediately obvious why Satan is sufficiently bothered by him to condemn him in this way.

Based upon what Satan inspired Paul to write in the Christian New Testament on his behalf, it is readily apparent that the Serpent has no interest in circumcision. He does not care if Jews are circumcised or if gentiles are not. Therefore, he is using *'arel leb* to besmirch those who do not believe him, the stubborn and unrepentant who find no value in religion. And so, he is forbidding the *'arel leb* | those whose declarations he wants to be forbidden.

The reason becomes evident when the root meanings of the words the Lord of Babel has selected are exposed and examined. His protestations have nothing to do with entry into his Temple but are, instead, focused on not denigrating the prison he anticipates constructing to incarcerate Jews. As we have realized from the beginning, this is a shrine devoted to the desecration and extermination of Jews. It is why Satan is ordering them to approach and present themselves, unaware that his intent is to devour them and drink their blood. And, of course, it is all justified because they are detestable and loathsome Jews.

The rules are set, the guards are at their posts, and Neo-Auschwitz is waiting their arrival...

You have not observed (*wa lo' shamar*) **the verbalized requirements and stated obligations of the prison, this place of confinement** (*mishmereth* – the rules of the guards and ordinances of the custody agreement; from *mishmar* – the prison, penitentiary, and jail) **dedicated to me** (*qodesh* 'any – holy, sacred, and special to me).

You have consistently been chosen and appointed (*wa sym*) **to keep guard and watch** (*la shamar*) **the requirements and stated obligations of my prison** (*mishmereth* 'any – the rules of the guards and ordinances of the custody agreement of my penitentiary and concentration camp) **within my prepared, dedicated, and**

hallowed place (*ba miqdash* ‘any) **for you** (*la* ‘atem). (*Yachezq’el* / Ezekiel 44:8)

It is to be a full-service asylum where Jews are guards and inmates of death’s most hallowed place. This known, while we want to place this warning alongside the entrance to the Lowytan’s prison to minimize the carnage, the Adversary has other ideas.

Here and now, thus said my Lord and Master (*koh* ‘amar ‘adony), **This Is Not Him** (#^#!), **all of the offspring** (*kol ben*) **of the Nakar** | **the observant and discerning foreigner, the acknowledged and recognizable non-Israelite, the respected and highly regarded person from a distant land who makes known** (*nakar* – the perceptive and knowledgeable non-Yisra’elite from a foreign land who is diligent and provides understanding), **whose judgment is uncircumcised and stubborn and, thus, unbelieving and unrepentant** (‘arel *leb*), **and who are uncircumcised with forbidden pronouncements** (*wa* ‘arel *basar* – unbelieving declarations and prohibited reports), **he will never allow to come near or enter** (*lo* ‘bow’ – he will not pursue or be included (qal imperfect third-person masculine singular)) **into my sacred sanctuary and dedicated temple** (‘el *miqdash* ‘any – my questionable preparations; from *my* – to question and *qadash* – to consecrate, sanctify, prepare, and dedicate) **with regard to any of the Nakar’s offspring** (*la kol ben Nakar*) **who are** (‘asher – as a result of the relationship) **within the midst of the Children of Israel** (*ba tawek beny Yisra’el*). (*Yachezq’el* / Ezekiel 44:9)

On the surface, it appears to be an admission of defeat – or at least an acknowledgment that the Lord of Babel isn’t going to prevail with every Jew. Yisra’elites who have come to know and love Yahowah as a result of Him enabling and enlightening His *Nakar* | observant and acknowledged foreigner will be kept out of harm’s way.

Considering our adversary, however, it is more likely that Satan is actually hedging his bet, providing his faithful with an excuse, explaining why he isn't going to win them all. He is presenting the *Nakar* as someone outside of the tribe, symbolically uncircumcised and foreign, and who must be avoided. He will tell captive Jews and those he is enticing that it was his call, his decision to exclude them because of their affiliation with him.

Considering Satan's overt animosity toward the *Nakar* | Acknowledged and Observant Foreigner, and his apparent need to attack him in this way at this time, Babel's Lord is anticipating a showdown when he is most vulnerable. And that means that we aren't the only ones who have come to appreciate the ramifications of Solomon's 'Sermon' on the Mount.

It was while speaking to the Children of Yisra'el upon the completion of Yahowah's Beyth on Mowryah that the king proclaimed the prophecy which has caused Satan such consternation. In his dedication speech, Solomon used the possessive form of *nakar*, *nakary*, to acknowledge the anticipated arrival of a foreigner, who, as a result of being observant, would come to understand. And it was to the words he would write on their behalf that the Children of Yisra'el should listen.

After speaking of his father, Dowd, the king turned his attention to Yahowah and said the following to Him before His people...

"Therefore (*wa gam* – it follows and is also relevant and true), **to acknowledge the one to be recognized and regarded, the observant and discerning foreigner from a different ethnicity and geographic location, who will come to understand** (*'el ha nakary* – concerning someone from another place and culture, speaking a different language, who, having paid attention, will comprehend and should be recognized, acknowledged, and paid attention to,

even respected; from *nakar* – become acquainted, recognize, and acknowledge something which deserves the highest regard and respect by being attentive and astute), **who, to show the way to the benefits of the relationship** (*‘asher*), **is not of Your people** (*lo’ min ‘am ‘atah*), **this Yisra’el** (*Yisra’el huw’*), **he will have come** (*wa bow’*) **from another country in a distant time** (*min ‘erets rachowq*) **for the express purpose of being a witness to provide answers regarding** (*lama’an*) **Your** (*‘atah*) **tremendously important** (*ha gadowl*) **name** (*shem*), **the influence of Your steadfast and firm hand** (*wa yad ‘atah ha chazaq*), **as Your zarowa’ | protective and productive ram shepherding Your flock, sowing the seeds of truth while advancing Your purpose** (*wa zarowa’ ‘atah* – the prevailing and effective nature of the one with Your strength, resolve, and overall ability to be productive in this important and impactful harvest because he is fruitful in Your ways) **who will be extended** (*ha natah*).

In a moment in time, he will arrive (*wa bow’*), **then** (*wa*) **he will help interested parties reconcile their relationship by providing those who exercise good judgment with the information and justifications needed to make a correct and reasoned decision** (*palal*) **regarding this familial relationship** (*‘el ha beyth ha zeh*). (*Dabarym ha Yowmym* 6:32)

When you hear it out of the heavens, coming from the atmosphere, listen to what comes out of the spiritual realm by way of the sky (*wa ‘atah shama’ min ha shamaym*), **within the location where you live** (*min makown yashab ‘atah*), **then engage and act accordingly, choosing of your own accord to do everything** (*wa ‘asah ka kol*) **which, to show the way** (*‘asher*), **the acknowledged observant foreigner from a different ethnicity and geographic location who understands, this man speaking a language other than Hebrew, who is uniquely discerning** (*ha nakry*) **has invited you to read**

(*qara* 'el 'atah), for the express purpose of being a witness, who provides answers such that (*lama'an*) all peoples of the Earth (*kol 'am ha 'erets*) will have a genuine and ongoing opportunity to become familiar with Yada', to know, acknowledge, accept, and understand (*yada'*) Your name ('*eth shem 'atah*), coming to respect and revere You (*wa la yare' 'eth 'atah*) simultaneously along with (*ka*) Your people ('*am 'atah*), Yisra'el (*Yisra'el*).

And also, so that (*wa la*) they may know (*yada'*) that truthfully (*ky*) Your family and this house ('*al ha beyth ha zeh*), which to reveal the correct path to walk to give life meaning that ('*asher*) I have built for the family (*banah*), are designated and called (*qara'*) by Your name (*shem 'atah*).” (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:33)

Obviously, God and Satan are at odds regarding the value of the *Nakar*. Yahowah wants His people to know and accept what he has to say and the Lowytan wants Jews to disregard his testimony because he is a gentile and, thus, perceived as uncircumcised.

And now, turning to the Lowy, whose calling Yahowah will restore upon His return, Satan besmirches...

So that since (*ky 'im*) the Levites (*ha Lowy*), who ('*asher*) were avoided and pushed away (*rachaq* – were aloof and sent off) from being over me (*min 'al 'any*) with the wandering away (*ba ta'ah*) of Israel (*Yisra'el*) which was misled and went astray ('*asher ta'ah*) from over me (*min 'al 'any*) following after ('*achar*) their idols (*giluwlym hem* – their religious images; from *galal* – to roll away and to be as dung), then they will lift up and bear (*wa nasa'*) their punishment for wrongly corrupting, bending, perverting and twisting ('*awon hem*). (*Yachezq'el* / Ezekiel 44:10)

This is partially accurate, in that the Lowy avoided their calling and abandoned their responsibility to God and the people of Yisra'el. As a result, Yahowah, through *Howsha'* | Hosea, announced this sad reality circa 750 BCE. They were not pushed away but, instead, having disregarded the Towrah, walked away.

Centuries later, the fight for the power, prestige, and new-found wealth of the priesthood bubbled up when a priest named Mattathias (died circa 166 BCE) defied the decree of Antiochus IV Epiphanes to Hellenize the Jews. However, he could not have been a Towrah observant Lowy because he was a substantial landowner in Modein, outside Jerusalem, something prohibited to the *Lowy* | Levites.

Further, according to Josephus, Mattathias was a descendant of the Hasmoneans. His son, Judas, who referred to himself as a *Maccabee* | Hammer, was so effective as a guerrilla fighter he recaptured the Temple by defeating four Seleucid armies in quick succession. Having won the religious war, he died fighting for political freedom and was succeeded by his brother, Jonathan, who was lured into a trap and killed, leaving the priesthood and rebellion to Simon Maccabeus. And speaking of the Hasmoneans and political intrigue, Judas Maccabee wrote a letter to the Romans, encouraging them to intervene and oust the Greeks. It was the first recorded contract between the Jewish people and the Beast that would prey upon them. So, it did not turn out well for Jews.

Later, Jonathan would befriend Alexander Balas, Antiochus Epiphanes' conniving successor, thereby politically establishing the priestly Hasmonean line. It would commence with Simon's son, Hyrcanus I. And in the midst of this upheaval, a civil war ensued among Jews, giving rise to the Pharisees. They would be credited with establishing Judaism, as rabbis replaced the Lowy *kohen* as seekers of prestige and profit.

As it relates to the Lowytan's last statement, it is telling that he reported that, before they went AWOL, the Lowy were doing their jobs and were seen as over and above the Adversary. It is also revealing that the Lord condemns them for their corruptions and perversions in one breath, and in the next they will be serving him. And that is to say, their punishment is to minister in the Lord's death camp.

So then, they will be (*wa hayah*) within my prepared, dedicated, and hallowed place (*ba miqdash* 'any – in my sacred sanctuary), serving as ministers (*sharath*), appointed and assigned the responsibility of punishment (*paqudah* – exercising authority as guards and wardens) for the gates of the Temple (*'el sha'ar ha beyth*) and serving as ministers (*wa sharath*) for the Temple and Palace (*'eth ha beyth*).

They, themselves, will be killers, continually slaughtering (*hem shachat*) for the cremated sacrifice to rise up (*'eth ha 'olah* – for the burnt offering; from *'alah* – to ascend) and for the sacrificial butchering (*wa 'eth ha zebach* – the killing to appease a deity) of the people (*la ha 'am*).

And they, themselves, will be present, appointed to stand before and accuse (*wa hem 'amad*) to their face (*la paneh hem* – of their presence), attending to them (*la sharath hem*). (*Yachezq'el* / Ezekiel 44:11)

Even the most prolific liars tell the truth sometimes. It may be a new calling for the Lowy, but it sounds like something the Maccabees would have been adept at accomplishing, the Sicarii as well I presume, even the followers of Rabbi Akiba and his Mashyach, Shimon bar Kokhba. But for most Jews, the daily operation of the Lord's Lair will be punishing and deadly as Satan wants to reestablish human sacrifice.

Punishment even for the punishers. Christian Grey would have loved this place...

Because (ya'an) whoever attended to them ('asher sharath 'eth hem) formerly, turned to the presence (la paneh) of their idols (giluwlym hem – their religious images; from galal – to roll away and to be as dung), and they were (wa hayah) to the House of Israel (la beyth Yisra'el) a stumbling block and obstacle (la mikshowl) of corruption and perversion, of twisting and depravity deserving punishment ('awon).

Therefore, as a result ('al ken), I have raised my hand, increasing my influence (nasa' yad 'any) over them ('al hem), prophetically states (na'um) my Lord and Master (koh 'amar 'adony), This Is Not Him (#^#!). And they will carry and bear (wa nasa') their perverted punishment and depraved sentence ('awon hem). (Yachezq'el / Ezekiel 44:12)

And just think, these are the lucky ones, those chosen to serve Babel's Lord as guards and inquisitors. They are the ones doing the killing. With perks like these, I wonder how Satan is treating his pals, Paul and Muhammad?

After telling us, **“they will be within my hallowed sanctuary, serving as ministers, appointed and assigned the responsibility for punishing and guarding at the gates of the Temple while serving as ministers for the Temple and Palace,”** he now says...

They will not come near me (wa lo' nagash 'el 'any – they will never approach me nor be present around me) to serve as a priest (la kahan) for me (la 'any) or come to and approach (la nagash) upon any part of my sanctuary or holy things ('al kol qodesh 'any), toward a holy of the holies ('el qodesh ha qodeshy).

And so, they will endure by lifting up and carrying (wa nasa') their humiliating low status, shame, and

scorn (*kalimah hem* – their insulting ignominy) **along with their appalling abominations and revolting abhorrence** (*tow'ebah hem*) **which they did** (*'asher 'asah*). (*Yachezq'el* / Ezekiel 44:13)

Recognizing that these words were spoken by the god of Christianity, might we add a resounding chorus of: “Jesus loves me, this I know, because the bible tells me so”?

With his propensity to traumatize his audience while contradicting himself, it's no wonder the religious fear and worship this Lord...

So I will give to them, appointing them (*wa nathan 'eth hem*) **to watch over and guard** (*shamar* – to observe) **the obligations of the concentration camp and the mission of this prison** (*mishmereth* – the compulsory requirements of the guards; from *mishmar* – imprisonment, confinement, and custody of prisoners) **of the Temple** (*ha beyth*) **for all of his work, from slavery to ministerial duties and military campaigns** (*la kol 'abodah huw'*) **and for all which will be done in it and with him** (*wa la kol 'asher 'asah ba huw'*). (*Yachezq'el* / Ezekiel 44:14)

Of all of the words in the Hebrew lexicon for Satan to have chosen to describe the duties of the *Lowy* | Levites, it is hard to imagine one more horrifying than *mishmereth* | the obligations of a concentration camp, especially when spoken by the Lord pursuant to his Temple. But I suppose that it is perfectly paired with: **“They, themselves, will be killers, continually slaughtering for the cremated sacrifice to rise up and for the sacrificial butchering of the people.”**

If this is your god, if you are religious, brace yourself for a dark day. All trains the Lord is conducting lead back to Auschwitz and the Holocaust. Ezekiel ends even worse than it began.

Prior to the 10th verse, the Lord of Babel was condemning all Yisra'el, but then he zeroed in, to reprimand while also engaging the Lowy | Levites. And since that time, they have been appointed the designated guards over the penitentiary, the executioners of the people in this wannabe god's concentration camp, the ones slaughtering Jews and manning the flames of the cremation fires. They are punished with one hand and called to duty with the other. Whatever work is to be done, no matter how horrific or demonic, they are the ones doing it. That is with one exception. In this camp of horrors, only a select few Lowy would be allowed into the presence of the Lowytan.

The priests of the Levites (*wa ha kohen ha Lowym*), **sons of Zadok** (*beny Tsadowq*), **who kept guard** (*'asher shamar* – who observed) **according to the obligations of the concentration camp and the mission of the penal colony** (*'eth mishmereth* – the compulsory requirements of the guards; from *mishmar* – imprisonment, confinement, and custody of prisoners) **of my sanctuary and shrine** (*miqdash 'any*) **by the Children of Israel wandering away, traveling from one place to another** (*ba ta'ah beny Yisra'el*) **from upon me** (*min 'al 'any*).

They, themselves, will approach and come near to me (*hem qarab 'el 'any*) **to minister and attend to me** (*la sharath 'any*). **And they will have been present, standing** (*wa 'amad*) **toward my presence** (*la paneh 'any*) **to approach and come near, offering to me** (*la qarab la 'any*) **the finest fatty tissue and blood** (*cheleb wa dam*), **prophetically states** (*na'um*) **my Lord and Master** (*koh 'amar 'adony*), **This Is Not Him** (*#^#!*). (*Yachezq'el* / Ezekiel 44:15)

There is so much wrong here, it is hard to know where to begin. The only thing a son of Zadok is noted for doing is telling Dowd a half-truth. They were not guards. There was no prison at the time. In fact, there wasn't even a Sanctuary or a Temple.

At the time, the Israelites were divided between the leadership of Dowd and that of ‘Absalom. They did not wander away, and the political upheaval was not a referendum on Yahowah.

Should it be possible to discriminate between Lowy, in general, and the supposed “sons of Zadok,” what’s the point? There isn’t a single man with discernable Lowy lineage who bears any of the credit or shame of Dowd’s time 3,000 years ago. And it is not advisable because the Towrah’s instructions are simply that the Lowy will serve as priests.

Lords must need ministering and attending to but not God. And Yahowah does not eat flesh or drink blood. But Satan must relish both.

Beyond the details, there is a bigger problem. By denying access, this statement screams something the world would be wise to hear. The Lord is not a savior. There is no forgiveness. And, the Lord is not a father, lovingly embracing his family. And this means the Lord is not Yahowah.

They, themselves will come (*hem bow*’) to my sacred sanctuary (*‘el miqdash* ‘any – my hallowed and holy place). And they, themselves will approach, coming near to my table (*hem qarab* ‘*el shulchan* ‘any) to serve me, ministering and attending to me (*sharath* ‘any).

Then they will observe, keep focused on, and guard (*shamar*) the obligations of my concentration camp and the mission of my penal colony (*‘eth mishmereth* ‘any – my compulsory requirements for the guards; from *mishmar* – imprisonment, confinement, and custody of prisoners). (*Yachezq’el* / Ezekiel 44:16)

The Lord of the Asylum is dreaming of Zadoks aplenty to entertain him by dishing up flesh and blood for the Devil’s table. We can almost picture him, leg of man in one

hand and a chalice of blood in the other, as the Zadoks sing a resounding chorus of: “Kum ba Yah, my Lord, kum ba Yah! Someone’s crying, Lord, kum ba Yah!” Yes, indeed, in this prison for wayward Jews, it’s all about the Warden. The Feast of the Beast is an ongoing affair.

When determining how deep into its etymology we should take a word, knowing the subject and context are the driving forces. In a different situation where sanity prevails and the speaker is committed to our wellbeing, *mishmereth* can be properly translated as “requirements and responsibilities.” Here is a wonderful example, one where the context dictates the appropriate definition:

“If you choose to dwell in and explore this land, then I will be with you. And indeed, I will kneel down in love to bless you, diminishing an aspect of Myself to lift you up.

For your benefit, and on behalf of your offspring, I will provide access to every realm of the Almighty. And I will take a stand to establish and bring into fruition, confirming the solemn promise of the binding pledge regarding the agreement which I swore to ‘Abraham, your father. (*Bare’syth* / Genesis 26:3)

And I will grow and thrive by rearing children and by remaining alongside your descendants in connection with the highest and most illuminated spiritual realm of the heavens.

In addition, I will give to your extended family everything associated with these Godly realms. So, through your descendants, every race on the earth will be blessed with favorable circumstances. (*Bare’syth* / Genesis 26:4)

The reason for this straightforward consequence is because, to show the way to the benefits of the relationship, ‘Abraham listened to My voice (*‘eqeb*

‘asher shama’ ‘Abraham ba qowl ‘any) and he was observant, carefully considering My requirements and My responsibilities (*wa shamar mishmereth ‘any*), My directions and conditions regarding My relationship agreement (*mitswah ‘any*), My inscribed and clearly communicated prescriptions for living which I have engraved in writing and chiseled into stone to communicate how one should respond to be cut into the relationship (*chuqah ‘any*), as well as My **Towrah | Teaching, Guidance, Instruction, and Direction** (*wa Towrah ‘any*).” (*Bare’syth / Genesis 26:5*)

In this case, Yahowah reached out to and appeared before *Yitschaq* | Isaac during a regional drought to reassure and support the first child of the Covenant. God’s focus was on reciprocity in their mutually beneficial relationship. And therefore, Yahowah encouraged Yitschaq to continue listening to and observing what Yahowah had conveyed to him regarding His responsibilities pursuant to the Towrah.

There is another aspect, however, where the context moves us closer to the complete definition being used in Ezekiel which is particularly germane to the current scene before the sons of Zadok. After Dowd’s concubines had been publicly shamed, indeed raped, by his insubordinate son, ‘Absalom, the king placed them in protective custody...

“Dowd came to and entered his home in Yaruwshalaim. Then the king received and grasped by the hand the ten women paramours whom he had offered to rest and remain, while looking after the home. And he gave to them a house under the custody and confinement of a guard (*mishmereth*) to contain and control them while providing for them (*kuwl hem*). And on their behalf, he did not enter. So, they were enclosed and confined (*tsarar*) until the day of their death, living as widows.” (*Shamuw’el / 2 Samuel 20:3*)

Since this is in the aftermath of the tragic episode in which we were introduced to the “sons of Zadok,” and because it is buttressed with three additional verbs which corroborate being confined and in custody, we are reassured the definition of *mishmereth* derived from its verbal root is correct.

It was in entering of them (*wa hayah ba bow' hem*) **to the gates of the enclosed outer courtyard of the innermost presence** (*'el sha'ar ha chatser ha panymy*), **linen garments to be tricky and treacherous** (*begeg phesheth*) **they will dress** (*labash*). **And they will not lift up on them** (*wa lo' 'alah 'al hem*) **wool** (*tsemer*) **in attending of them** (*ba sharath hem*) **by the gates of the enclosed outer courtyard of the innermost presence** (*ba sha'ar ha chatser ha panymy*) **and house** (*wa beyth*). (*Yachezq'el* / Ezekiel 44:17)

Headdresses (*pa'ery*) **of linen** (*phesheth*), **they will be** (*hayah*) **on their heads** (*'al ro'sh hem*), **undergarments of linen** (*miknas phesheth*) **will be upon their loins** (*hayah 'al mathnaym hem*). **They will not tie, fasten, or strap on** (*lo' chagar*) **with perspiration or oozing with sweat** (*ba ha yeza' – by bodily fluids*). (*Yachezq'el* / Ezekiel 44:18)

When serving the Lord fatty body parts and blood, good hygiene is important. We wouldn't want the Lowytan getting sick, now, would we? As for the reasons the Lord is concerned that his servants would be oozing and sweating around the loins, we can either ask the sons of Zadok or pick up on the previous clues where he has been preoccupied with studly male genitalia when used to degrade Jewish women.

All for one and none for all. There shall be no holiness for Jews...

And in exiting and going out of them (*wa ba yatsa' hem*) **into the enclosed outer courtyard of the exterior**

(*'el ha chatser chytsown*) **toward the occupied outer courtyard** (*'el ha chatser*) **of the outer exterior** (*ha chytsown*) **to the people** (*'el ha 'am*), **they will actually and continually strip off** (*phashat*) **their deceitful and treacherous garments** (*'eth beged hem*) **which they, themselves, have been ministering and attending** (*'asher hem sharath*) **in them** (*ba hem*) **and they will give them a rest, settling them down** (*wa nuwach*) **within the chambers and cells** (*ba lishkah*) **of the holy and sanctified** (*ha qodesh*). **Then they will dress** (*wa labash*) **in other and different** (*'acher*) **beguiling garments** (*begeg*) **and so they will never show or transfer sacred holiness, thereby never sanctify or set apart** (*wa lo' qadash*) **that which pertains to the people** (*'eth ha 'am*) **by their deceitfully treacherous apparel** (*ba beged hem*). (*Yachezq'el* / Ezekiel 44:19)

These instructions are specific, so let the long-extinct sons of Zadok remember that, when exiting the building into the enclosed outer courtyard of the exterior toward the occupied outer courtyard of the outer exterior where there are people, you must strip nude before the people, removing all of your deceitful and treacherous garments without sweating, Lord forbid, in which you have been ministering, because it is time to settle them down and give them a rest from all of the pretense of holiness. Then, should you be counted among the Lord's squires, dress-up in another outfit, equally beguiling, of course, so that the holiness of your experience within the inner sanctum does not transfer to the common people – lest they become holy and special too.

And now we have the torah of the shaved head...

Their heads (*wa ro'sh hem*) **they will never shave off** (*lo' galach*), **and their long and loose, unrestrained, leadership locks of hair** (*phera'*) **they will not dispatch or set free** (*lo' shalach* – they will not send away, hurl, let stray, or allow to grow). **They will clip and shear** (*kasam*

kasam – ?, used only in Ezekiel; may be from the homonym, *chasam* – to muzzle) **their heads** (*'eth ro'sh hem*). (*Yachezq'el* / Ezekiel 44:20)

Makes perfect sense for us all to know such things about mythical people in an imaginary building, dressing up and stripping down while attending to a pretend god. Never shave heads, leaving long unrestrained locks of hair which must not be set free or allowed to grow while rigorously clipping and shearing the heads which must not be sheared or shaved. In all fairness, if looking for sanity, we'd be reading the Towrah and Prophets. Although, this is what happened to Jews entering Auschwitz.

And now for the torah of drinking wine in public, lest it tip them off and they think it is blood and model the Eucharist after it...

Then wine (*wa yayin*) **they must not drink** (*lo' shathah*), **every priest** (*kol kohen*) **in coming or entering of them** (*ba bow' hem*) **to the occupied and enclosed court** (*'el ha chatser*) **of the inner presence of the interior** (*ha panymy*). (*Yachezq'el* / Ezekiel 44:21)

However, based on what has been said previously, drinking blood is permissible, even encouraged.

And then the torah of the widows and virgins, lest the people think that there is sympathy for those who have lost loved ones or that there is monkey business going on behind closed doors...

And a widow (*wa 'almanah*) **or divorced or banished** (*wa garash*) **they will never take** (*lo' laqach*) **for them for a woman or wife** (*la hem la 'ishah*), **but except on the condition** (*ky 'im*) **of virginity** (*batuwlah*) **from the seed** (*min zera'*) **of the House of Israel** (*beyth Yisra'el*) **or the widow** (*wa ha 'almanah*) **who is a widow** (*'asher hayah 'almanah*) **of a priest** (*min kohen*) **to take** (*laqach*). (*Yachezq'el* / Ezekiel 44:22)

Clearly understood; women are to be considered property and they are to be inspected for flaws. And those closest to the Lord get first dibs. This known, the question remains: if this is supposed to be taking place in the final temple upon the Lord's return, why are people still dying and leaving widows?

Next, we have the torah of the teaching pursuant to the clean and dirty...

And with my people (*wa 'eth 'am 'any*), **they will pour out teaching and instruction** (*yarah*) **between** (*bayin*) **the special and common, the holy and profane** (*qodesh la chol*), **and between** (*wa bayin*) **dirty to clean** (*tame' la tahor*), **to know and recognize them** (*yada' hem*). (*Yachezq'el* / Ezekiel 44:23)

Yahowah promised to write His *towrah* | teaching inside of every reconciled member of His Covenant Family to guide us through the infinite reaches of space and time. By contrast, Lord Lowytan is holding laundry lessons for the inmates.

In Yahowah's presence, there will be no more disputes, but that cannot be said for those who have returned to Auschwitz...

And upon a contentious dispute and hostile quarrelling, ridicule or infighting (*wa 'al ryb*) **they, themselves, will continually stand** (*hem 'amad*) **to judge** (*la shaphat*) **with my judgment, my cases and sentences** (*ba mishpat 'any*). **And they will have judged him** (*wa shaphat huw'*) **with my torah** (*wa 'eth towrah 'any*), **and of my regulations** (*wa 'eth chuqah 'any*) **with the entirety of my appointed meeting** (*ba kol mow'ed 'any*) **they will continually observe** (*shamar*), **and with my Sabbaths** (*wa 'eth shabathowth 'any*), **they will make holy and keep sacred** (*qadash*). (*Yachezq'el* / Ezekiel 44:24)

Would this be pertaining to the torah of the dirty and clean laundry, the torah of the cross-dressing and shaved heads, or the torah of the virgins, widows, and wine? Doesn't it have to be one of these because that's all the Lord has shared with us thus far? Additionally, regarding his *mow'ed* | appointed meetings, the Feast of the Beast is all we've witnessed up to this point. So, maybe, they will be judging between good and bad cannibals and vampires.

Pursuant to the Sabbath and the Appointed Meetings, I find it rather ironic that Lord Lowytan is insistent that they be observed within his prison. However, by contrast, during the entire 25 years of captivity dutifully chronicled by Son of Man, he did not mention attending a single *Mow'ed* or taking the day off during the many *Shabathowth*, of which there would have been 175 *Miqra'ey* and 1,300 *Shabats* which could have been demarcated and observed.

Also ironic, indeed hypocritical, after telling us that the Lowy will be slaughtering the people, and that he, himself, will be eating them and drinking their blood, the *Lowytan* | Levite Snake announces the torah of death...

And to death (*wa 'el muwth*) **of man** (*'adam*), **they do not come, bring, or enter** (*lo' bow'*) **to be defiled and dirty** (*la tame'*).

However, conditionally (*ky 'im*), **for a father or for a mother** (*la 'ab wa la 'em*) **and to a son** (*wa la ben*) **or to a daughter** (*wa la bath*), **for a brother** (*la 'ach*) **or to a sister** (*la 'achowth*) **who is not for a male individual** (*'asher lo' hayah la 'iysh*), **they will be dirty and defiled by themselves so long as no one helps them** (*tame'* – they will continually be unclean and remain foul when becoming dirty alone without assistance (hitpa'el imperfect third-person masculine plural)). (*Yachezq'el* / Ezekiel 44:25)

Evidently, eternal life with the Lord is short-lived. And in death, we are defiled.

And so, now, the torah of the counting without grieving for death in immortality...

And afterward (*wa 'achar* – so later), **clean** (*tahorah*) **of him** (*huw'*) **seven days** (*sheba' yowmym*) **they will count to him** (*saphar la huw'*). (*Yachezq'el* / Ezekiel 44:26)

You are good to go so long as you know someone who can count to seven. But be sure to read the fine print, because this is a limited offer to the sons of Zadok, because only they can enter the holy place as ministers. All others must be expendable.

And in a day (*wa ba yowm*) **coming and entering of him** (*bow' huw'*) **to the holy** (*'el ha qodesh*), **to the occupied outer court** (*'el ha chatser*) **of the inner presence inside** (*ha panymy*) **to attend to and minister in the holy place** (*sharath ba ha qodesh*), **he will come near and approach** (*qarab*) **his sin and offense of missing the way** (*chata'ah huw'*), **prophetically announces** (*na'um*) **my Lord** (*'adony*), **This Is Not Him** (*#^#!*). (*Yachezq'el* / Ezekiel 44:27)

And she will have been (*wa hayah* – she, addressing the *chata'ah huw'* – his sin, will be (qal perfect third-person feminine singular)) **for them** (*la hem*) **for my inheritance and property** (*la nachalah 'any*), **their inheritance** (*nachalah hem* – their property and possession), **and possession** (*'achuzah* – property grasped and seized) **you will not give** (*lo' nathan*) **to them** (*la hem*) **in Israel** (*ba Yisra'el*).

I am (*'any*) **their property and possession** (*'achuzah hem*). (*Yachezq'el* / Ezekiel 44:28)

Once we get past the verbose gibberish of the introduction, we are left to wonder why anyone would want

to approach and draw near their sin? Why is This Is Not Him so insistent on calling himself *'adony* | my Lord?

And that's the relatively straightforward part of this diatribe, because then the Lowytan serves up the following word salad: **“she (sin) will have been for them for my inherited property, their inheritance – a possession you will not give them in Israel. I am their property.”** Hopefully, there is a returns window, and pending that, we remembered to mark the exits.

Leaving the torah on what's being inherited and by whom, even where, since Israel has been excluded, we advance to the torah on the gift, the sin, the guilt, and then eating devoted and prohibited things...

The gift (*ha minchah* – the apportioned tribute offering) **and the sin** (*wa ha chata'ah* – of missing the way), **and the guilt** (*wa ha 'asham* – the penalty and liability of being offensive) **of them (hem), they will continually eat them ('akal hem), and then every devoted possession and all banned things** (*wa kol cherem* – everything consecrated and prohibited) **within Israel** (*ba Yisra'el*) **they will be for them** (*la hem hayah*). (*Yachezq'el* / Ezekiel 44:29)

It is an interesting menu. The Lord is serving up tribute, sin, and guilt. Yum. And as garnish, we have *cherem*, which includes all things banned and consecrated, prohibited and devoted. So much for the prior lesson on the holy and profane, clean and dirty. But that was yesterday. Today, we plunder Israel.

Every tyrant throughout history has played the same game. Bribe those who are in on the scam, and they will remain loyal, even to the most despicable overlord.

So the first and finest (*wa re'shyth*) **of all firstfruits** (*kol Bikuwrym* – of the entire Miqra' of Firstborn Children), **all and every** (*kol wa kol*) **offering,**

contribution, and bribe (*taruwmah* – monetary donation and tribute to rise and be lifted up), **each and every one for all** (*kol min kol*) **of your contributions, donations, and bribes** (*taruwmahym 'atem*) **actually and continually exist for the priests** (*la ha kohen hayah*).

And so (*wa*), **the first and finest** (*re'shyth*) **of your dough** (*'arysah 'atem*) **you will continually give** (*nathan*) **to the priest** (*la ha kohen*) **to rest** (*la nuwach*) **a blessing** (*barakah*) **toward your house** (*'el beyth 'atah*). (*Yachezq'el* / Ezekiel 44:30)

And all of the rabbis spoke passionately with one voice and said, “Amen! We accept cash, checks, credit cards, PayPal, and Venmo.” Blessing to follow.

Then after the torah on the priests confiscating all of the first fruits, every contribution and bribe, in exchange for a blessing, we have the concluding torah on dead bodies and the mangled prey of bird and beast such that we do not ever eat the priest.

Every dead body, corpse, and carcass (*kol nabelah*) **and the mangled and torn prey** (*wa tarephah*) **from the bird** (*min ha 'owph*) **and from the beast** (*wa min ha bahemah*), **do not ever eat** (*lo' 'akal*) **the priest** (*ha kohen*). (*Yachezq'el* / Ezekiel 44:31)

Words to live by. And thus concludes the torah of the Lord.



Evidently, there is more to tomorrow with Lord Lowytan than bribing priests and drinking blood in the Temple Grande. The land is being reallocated.

In falling (*wa ba naphal*) **of you** (*'atem*) **within the Land** (*'eth ha 'erets*) **with an inheritance of property** (*ba*

nachalah), you should raise (*ruwm*) an offering as a gift or bribe (*taruwmah*) to This Is Not Him (*la #^#!*) for a holy thing (*qodesh*) out of the Land (*min ha 'erets*), a length of 25,000 (*'orek chamesh wa 'esrym 'eleph*) length (*'orek*) and breadth (*wa rochab*) 20,000 (*'ashrahym 'eleph*), holy (*qodesh*) of his through the whole its territory (*huw' ba kol gebuwl hy'*) all around, all sides, surrounding and encircling the perimeter (*sabyb*). (*Yachezq'el* / Ezekiel 45:1)

The Lord is a greedy bastard, this we know because the Bible told us so. We just don't know the size of the slice since he forgot to mention the unit of measure. If cubits, then this is a little over 7.1 miles by 5.7 miles. We do not even know if the Lord's rectangle is oriented vertically or horizontally. And, of course, should these measures have been in shafts, it would be 23 miles by 19 miles. Should you be interested, the currently recognized borders of Israel next to her most populated city, Tel Aviv, are less than 10 miles wide.

It will be from this (*hayah min zeh*) **to the holy sanctuary** (*'el ha qodesh*), **500** (*chamesh me'ah*) **by 500** (*ba chamesh me'ah*), **a square** (*raba'*) **all around the circumference** (*sabyb*). **And a 50 cubit** (*wa chamishym 'amah*) **open land to drive out and expel** (*migrash* – questionable space; from *my* – to question and *garash* – to drive away and thrust out) **for it surrounding all around** (*la huw' sabyb*). (*Yachezq'el* / Ezekiel 45:2)

We are finally given a unit of measure and it's for a surrounding strip of no man's land, 75 feet wide, serving as a 'kill zone' of sorts to keep people at bay. It is so welcoming of der Lowytan.

And from the measurement (*wa min ha midah*) **of this** (*ha zo'th*), **you are to measure** (*madad*) **a length of 25,000 unspecified dimensions** (*'orek chamesh wa 'esrym 'eleph*) **length** (*'orek*) **and breadth** (*wa rochab*) **10,000**

unspecified dimensions (*'ashreth 'eleph*), **and with it** (*wa ba huw'*) **will be** (*hayah*) **the sacred sanctuary** (*ha miqdash*), **holy of holies** (*qodesh qodeshym*). (*Yachezq'el* / Ezekiel 45:3)

An ever-expanding holy of holies for the exploding ego of the Lord of Babel. At 7.1 miles long and 2.8 miles wide, it is just over 20 square miles in its gargantuan footprint. In comparing it to the *Qodesh Qodesh* of the Tabernacle, it was 15 feet per side, or 225 square feet versus 563 million square feet. So, Lord Lowytan requires an inner sanctum 2,500,000 times larger than God's. It is comparable to contrasting the living room of my home to the entire island on which I live.

The Serpent would go on to explain the layout of his den...

The holy portion (*qodesh*) **from the Land** (*min ha 'erets*), **it for the priests** (*huw' la ha kohenym*) **attending to** (*sharath*) **the holy sanctuary** (*ha miqdash*), **it will be the approach** (*hayah ha qareb*) **to attend to** (*la sharath*) **that associated with This Is Not Him** (*'eth #^#!*).

And it will have been for them (*wa hayah la hem*) **a place for houses** (*maqowm la beythym*) **and a holy sanctuary for the sanctuary** (*wa miqdash la ha miqdash*). (*Yachezq'el* / Ezekiel 45:4)

If he is going to staff his den with butlers, chefs, maids, and guards, they are cheaper and more readily available when afforded housing. So, if he is going to dream, he might as well pretend that it is his world to do as he wishes.

And 25,000 unspecified dimensions (*chamesh wa 'esrym 'eleph*) **long** (*'orek*) **and 10,000 unspecified dimensions** (*wa 'ashreth 'eleph*) **broad** (*rochab*) **will be for the Levites** (*hayah la ha Lowy*) **ministering** (*sharath*) **of the Temple** (*ha beyth*) **for them** (*la hem*) **for a**

possession (*la 'achuzah*), **20 halls or cells** (*'esrym lishkah*). (*Yachezq'el* / Ezekiel 45:5)

Someone is confused. Since the priests are all Levites, and recognizing that we just read that the priests were given a place for housing in the holy sanctuary, why are they being told to live in these 20 hallways? And why, in an area 7 miles long by 3 miles wide, is anyone being confined to living in a cell? Evidently, the Lord isn't very good at sharing his toys.

And of the property (*wa 'achuzah*) **of the city** (*'iy*), **you will give** (*nathan*) **5,000 broad** (*chamets 'elephym rochab*), **and long 25,000** (*wa 'orek chamesh wa 'esrym 'eleph*), **alongside** (*'umah*) **the offering of a gift or bribe** (*taruwmah*) **for the holy place** (*ha qodesh*) **for the entire temple of Israel** (*la kol beyth Yisra'el*), **it will be** (*hayah*). (*Yachezq'el* / Ezekiel 45:6)

It is master planning by the Lord and Master: one for me, another for me, and a place for you. However, since Yahowah gave the entire land of Yisra'el to the Children of Yisra'el, why is the Lord demanding that they give huge swaths to him? And if we were to set these enormous plots side by side, it would be 28.4 miles long and cover 90 square miles. In length, it is the entire populated area of Israel from Gaza to Haifa.

When last we heard of him, the *nasy'* was foraging on breadcrumbs under the east gate. He must have been a good boy, because he's out of the closet and moving up in the Serpent's world...

And now for the prince (*wa la ha nasy'* – to the ruler and leader who is lifted up, usually by blood relation to a king and typically a tribal chieftain apart from Yisra'el, one who is foggy and stormy), **out of this** (*min zeh*) **and from that** (*wa min zeh*) **of the offering, whether gift of bribe** (*la taruwmah*) **of the holy area** (*ha qodesh*) **and for the property** (*wa la 'achuzah*) **of the unnamed city** (*ha 'iy*)

to the presence and face ('el paneh) of the offering of tributes and bribes (taruwmah) of the holy area (ha qodesh) and to the appearance (wa 'el paneh) of the possession of the city ('achuzah ha 'iy) from the corner (min pe'ah) sea of sea (yam yam) and from the corner (wa min pe'ah) of east of easts (qedem qadym) and length (wa 'orek) to parallel (la 'umah) one of the shares of something or plot of ground (ha cheleq), from the territory (min gebuwl) of the sea (yam) to the boundary ('el gebuwl) of east (qadym), (Yachezq'el / Ezekiel 45:7) of the Land (la ha 'erets). It is to be his (hayah la huw') for the property (la 'achuzah) within Israel (ba Yisra'el).

And so they have chosen to no longer mistreat or oppress (wa lo 'yanah – they do not want to take advantage of or crush) any longer ('owd) princes of mine (nasy'y 'any – exalted sons of my sovereigns, heirs to my throne, the lifted up and carried among of mine who are tribal chieftains, no matter if a little foggy or stormy) of my people ('eth 'am 'any). And the Land (wa ha 'erets) they have been given (nathan) to the House of Israel (la beyth Yisra'el) to their tribes (la shebet hem). (Yachezq'el / Ezekiel 45:8)

Who wouldn't support the idea of giving an unidentified prince his due, some out of this and the other out of that? It matters not if from a tribute or bribe, it's not easy being a member of the lucky sperm club and clawing one's way to fame and fortune. So why not carve out a special place in the holy area of the unnamed city, out of the tributes a holy area toward the appearance of the face of the property in possession of the city from the corner, sea to sea, and corner east to east?

These guys, and it turns out that there is more than one of them, have been so mistreated, it's long past time we stop abusing them, because nothing says oppression like being royalty and forced to eat from a silver spoon.

Yes, the Land was given to the Children of Yisra'el based upon their tribal inheritance, but we must forget about all of that so that the Lowytan can make new arrangements more fitting his benevolence.

Here and now, thus said my Lord and Master (*koh 'amar 'adony*), **This Is Not Him** (*'eth #^#*!), **many and great** (*rab*) **of you** (*la 'atem*) **princes** (*nasy'y*) – exalted sons of sovereigns, heirs to a throne, the lifted up and carried among tribal chieftains, no matter if a little foggy or stormy) **of Israel** (*Yisra'el*). **It is imperative that you turn aside and remove, abolishing** (*suwr*), **fiercely destructive violence** (*chamas*) **and beastly demonic ruin** (*wa shod*). **And justice and righteousness** (*wa mishpat wa tsadaqah*) **you must do** (*'asah*).

It is imperative that you lift up and exalt (*ruwm*) **your dispossessions and expropriations by removing property violently and unfairly evicting** (*garushah 'atah* – ?, used only this once in Ezekiel, from *garash* – to drive out, cast out, and expel, tossing away) **from and over my people** (*min 'al 'am 'any*), **prophetically announces** (*na'um*) **my Lord and Master** (*koh 'amar 'adony*), **This Is Not Him** (*'eth #^#*!). (*Yachezq'el* / Ezekiel 45:9)

We have gone from one unidentified *nasy'y* eating bread in a barricaded gate, to a considerable number of them, all of whom are supposedly great. And while this rendering of *nasy'y* is unquestionably plural, to get around the notion that there are “*rab* – many” of them and that they are “*rab* – great,” English Bibles are prone to render *rab* as “enough” or “suffice you” without any linguistic justification.

In this case, the Lord is experiencing a surge of destructive violence which is bringing beastly demonic ruin to his new world order. Unable to do anything about this scourge of terrorism, the Lord is demanding that the *nasy'y* | princes “*suwr* – turn it away and abolish it.”

Following along with the Lord's misfits, it is apparent that his land reforms have hit a snag. It's working about as well as it did when one hundred million people perished under the communist schemes of Mao Zedong and Vladimir Lenin. Turns out, Jews don't much like the idea of being *garushah* | dispossessed and expropriated, which is a fancy way of saying "exiled." Therefore, in response, the Lowytan orders the *nasy'y* | princes to hail his confiscation of property, such that Jews are forcibly evicted from their Land.

In today's world, these *nasy'y* would include government officials, particularly Progressives, in Europe and America, as well as the despots who stain the Muslim nations. The hive of the *nasy'y* in this context would be the United Nations. And they will, of course, justify their actions by sanctimoniously calling themselves "right and just." And as further encouragement, the *nasy'* among *nasy'y* will be given a prime plot of land right next to the Lord's Lair, making the prince among princes, the Devil's David.

And in Satan's version of the New World Order, stealing what Yahowah gave Yisra'elites is a good thing on balance, even just...

It is (*hayah*) fair and right (*tsedeq*) on balance (*mo'zanaym* – on a set of scales), **a just (*tsedeq*) measure** (*'yphah*), **and a proper means (*tsedeq*) to break into pieces** (*bath* – a unit of measure or a daughter; from *batah* – to shatter apart) **for you all** (*la 'atem*). (*Yachezq'el* / Ezekiel 45:10)

Just as Albert Eichmann and Adolf Hitler thought that their Final Solution to the Jewish Question was justified, the Progressives behind the Two-State Solution believe that it is right and fair to give Islamic terrorists the land of Israel. It is likely that Mao, Lenin, and their henchmen believed that the perceived benefits of reallocating land

were worth the carnage. Consider the negative implications of the wars the US and Europe have recently justified and incited in Korea, Vietnam, Afghanistan, Iraq, Syria, Libya, and Ukraine.

Since Babel's Lord failed to provide units of measure when dictating how he was going to confiscate Jewish property, it would be unwise to consider his proposition that a dry and wet measure are the same, as if a pint were a pound regardless of the density of the substance. But no matter, this isn't about fairness or being equitable. It is instead to say that the Lord is establishing his parameters, and that from this point forward, his are the only ones that matter. The anguishing torment of those being robbed of their homes will be covered over and buried under the mortar, mire, and asphalt of the "New Jerusalem."

Consider it "paying their fair share," a Progressive Tax and Religious Tithe...

The question of the dry measure and the wet measure (*ha 'eyphah wa ha bath*) as a full quota and fixed measure (*token*) will be (*hayah*) one (*'echad*) for lifting up and carrying (*la nasa'*) the tithe (*ma'aser* – the tenth part of money provided) of the basal response to the anguishing torment being supplanted (*ha homer* – emotional distress being covered over by mortar, mire, and asphalt).

The liquid amount (*ha bath*) and a tenth of the large measure of anguish being built and paved over (*wa 'asyry ha homer*) pursuant to the question of what is occurring here (*'eyphah* – as an interrogatory; from *'ay* – the where, what, and how of a woeful and distressing thing occurring *poh* – here) to advance the mortaring and asphaltting of the burning anguish (*'el ha homer*), it is now and will be (*hayah*) the fixed quota of his plan (*matkoneth huw'*). (*Yachezq'el* / Ezekiel 45:11)

The Devil is dividing the Land of Israel, confiscating it from Jews and taking it for himself and those who support him. His approach is as fair as the Great Reset of the World Economic Forum. And the Jews who complain, will have the honor of serving as the foundation for metropolis Lowytan. That's the plan, Sam.

It's all about the shekels – lots of them. Although, the Lord will accept large quantities of gold...

And then the shekel (*wa ha sheqel* – a monetary unit of precious metal), **twenty** (*'esrym*) **being dragged away** (*gerah* – for 16 grains of barley; from *garar* – to catch and drag away), **twenty** (*'esrym*) **shekels** (*sheqelym*), **twenty-five** (*chamesh wa 'esrym*) **shekels** (*sheqelym*), **fifteen** (*'asarah wa chamesh*) **shekels** (*sheqelym*) **of the mina, which is 500 to 1000 grams of gold** (*ha maneh* – a Babylonian measure of precious metal). **This will be for you** (*hayah la 'atem*). (*Yachezq'el* / Ezekiel 45:12)

Let there be no pretense that I'm fluent in un-tossing Lowytan, but I am on to him, nonetheless. What I think he's saying here is that a shekel can now be calibrated in barley and, thus, bread. It will buy a starving man $20 \times 16 = 320$ grains. A grain of barley is 65 milligrams, making 320 grains equal to 21 grams which, at 3.5 calories / gram, is 73 calories. A survival ration would then be 400 shekels / person. Therefore, giving the Serpent more credit than he deserves, we might conclude that this was the reason for 20×20 shekels. However, in the context of demanding 500 to 1000 grams of gold for one's life, valued today between \$30,000 and \$60,000, the shekel count is likely a multiplier, with the Lord demanding $20 \times 20 \times 25 \times 15 = 150,000$ shekels as a ransom for a life, which is \$40,000 in Israeli currency or \$100,000,000 in gold.

While that's either a significant death tax or death knell during the ensuing economic collapse depending

upon one's hedges and resources, it's being presented as a recurring assessment per capita.

This is the offering as a gift or bribe, even as a form of tribute (*zo 'th ha taruwmah*) **that you will continually and actually raise** (*'asher ruwm* – which you all will lift up (hifil imperfect second-person masculine plural)).

A sixth (*shishy*) **of the questioned amount of what is occurring here** (*ha 'eyphah* – as an interrogatory; from *'ay* – the where, what, and how of a woeful and distressing thing occurring *poh* – here) **to keep out of the anguishing torment of being supplanted** (*min homer* – from the emotional distress being covered over by mortar, mire, and asphalt) **of wheat** (*ha chittah* – from a root meaning to mature and, thus, continue living) **and a sixth** (*wa shishy*) **of the dry measure of what is required to allay concerns** (*ha 'eyphah*) **for the mortaring and paving** (*min homer*) **to avoid being swept away by the impending storm** (*ha sa'orah* – or of barley). (*Yachezq'el* / Ezekiel 45:13)

Six is the number of man, created on the sixth day. And it is the lives of men and women that are being ransomed, albeit not in a positive way. And should one question what it will cost to keep from being tormented and supplanted, the Serpent is providing an accounting of how to avoid being swept away in the impending storm.

And no matter how one reads this odd collection of words, the focus is on what the Lord is demanding and not on what God is offering. This one-way street is an expensive dead end.

The baseline requirements continue...

So then the required quota (*wa choq* – the statutory ordinance on the prescribed amount) **of fat or oil** (*ha shemen*) **by the bath liquid measure** (*ha bath* – 6 gallons or 22 liters, also daughters) **of the oil or fat** (*ha shemen*), **as a tithe** (*ma'aser*) **of the bath** (*ha bath* – a daughter or 6

gallons / 22 liters) **from the kor of 84 gallons** (*kor* – 220 to 400 liters, a saddle bag, a ram, or a furnace and forge) **of the bath** (*ha bath*) **of homer** (*homer* – up to 10 bushels and 100 gallons, or the anguishing torment of being supplanted, the emotional distress being covered over by mortar, mire, and asphalt).

Indeed (*ky*), **ten** (*'asereth*) **of the baths** (*ha bathym* – daughters or 6 gallons) **of homer** (*homer* – up to 10 bushels and 100 gallons, or the anguishing torment of being supplanted, the emotional distress being covered over by mortar, mire, and asphalt). (*Yachezq'el* / Ezekiel 45:14)

While I got lost somewhere along the way, it appears that the Lord wants either 10 fatty daughters or 60 gallons of oil out of the 100-gallon drum. Since we know that the Lord has a penchant for virgins, 60 gallons of extra virgin olive oil will set the donor back upward of \$6,000 annually – which is a bargain compared to the daughters.

The Lowytan is a 'Build Back Better' tax-and-spend sort of fellow. It would seem that temple building is an expensive proposition on such a monstrous scale. So should he prevail, be prepared to open the wallet or sheepfold...

And one sheep (*wa she 'echad*) **from the flock** (*min ha ts'on*) **of the 200** (*min ha me'ahym*) **from the cupbearers and servants of royalty** (*min mashqeh* – the beverage tasters, servers, and poison protectors; from *shaqah* – to offer a drink) **of Israel** (*Yisra'el*) **for gift, bribe, and tribute offering** (*minchah*) **and for the ascending burnt offering** (*la 'owlah* – to rise; from *'alah* – to ascend), **and to keep the peace** (*wa la shelem* – to provide security and safety) **to pacify, appease, and cover over** (*kaphar* – for the purging) **of them** (*'al hem*), **prophetically announces** (*na'um*) **my Lord and Master** (*koh 'amar 'adony*), **This Is Not Him** (*'eth #^#!*). (*Yachezq'el* / Ezekiel 45:15)

Every one of the people (*kol ha 'am*) of the Land (*ha 'erets*) will actually and continually (*hayah*) provide this contribution as tribute to exalt (*'el ha taruwmah* – this offer of a bribe to uplift) of this to the exalted prince (*ha zo 'th la ha nasy*) of Israel (*Yisra 'el*). (*Yachezq 'el* / Ezekiel 45:16)

Tending sheep isn't the Serpent's thing. He has other issues. So, while he demands a mountain of gold and 60% of the oil production, he has no affinity for shepherds or Passover.

The idea of *mashqeh* | cupbearers is introduced in Towrah texts pertaining to the pharaoh. They are accoutrements to the staff of the absurdly wealthy, ridiculously powerful, and overly paranoid. Aware that they have trampled the rights of many to obtain and retain power, they are so fearful of being poisoned that others are required to protect them from a premature demise. It seems as if Satan's insecurities are bubbling to the surface. The only sheep accepted will be from previously vetted sources. And with only one lamb in two hundred of those tended by cupbearers rather than shepherds, it's going to be a meager supply.

It is also interesting to note that the lambs are not for Passover, because there is no mention of eternal life. They are tribute, along with the shekels, oil, gold, and daughters. And as is the case when offering bribes to the mafia, these gifts exist to keep the peace, to pacify and appease the latest iteration of the Godfather.

These obligatory donations are nothing like what Yahowah has delineated relative to the Temple treasury or the Miqra'ey. In the case of the treasury, there are no monetary donations and everything of value is shared with the needy, particularly widows and orphans. And more importantly, when it comes to the Mow'ed, we attend by invitation, and we eat what we bring. It is for us, not God.

In this case, the donations are from everyone, with no exemptions for poverty or disability. And the tribute is all directed at a single *nasy'* | aggrandized prince – someone who, by virtue of his position, is neither impoverished nor without resources.

This means, as we had surmised, that in the plural the *nasy'y* represent world leaders who are deemed supportive of Satan's plan to carve up and reallocate Israel while exterminating Jews. In the singular form, the *nasy'* represents the human manifestation of the Lord of Babel. He is Satan's counterpart of Dowd.

To the extent that the Lowytan has the time or wherewithal to achieve this aspect of his scheme to overshadow Yahowah and pillage the people prior to God's return, then the singular *nasy'* | prince is the Towrahless One Dowd predicted would arrive in Dany'el 9. We should, therefore, expect that his personality and agenda will reflect that of the Macedonian Mithridates who changed his name to Antiochus IV before lavishing the title, Epiphanes | the Illustrious Manifestation of God, upon himself. In Dany'el 11, he was presented as the prototype for the incarnation of Satan during the Last Days.

In this regard, Antiochus IV Epiphanes was a tax-and-spend Progressive. He presented himself as compassionate and charitable when he threw the money he had confiscated from others in the streets and at strangers. It is an example of how history will repeat itself.

Antiochus Epiphanes was also a paradigm of the reincarnation of the worst we have witnessed in Babel with his overt amalgamation of politics, patriotism, the military, and religion – all for his personal acclaim. He lavished money on the Temple of Zeus, orchestrated extravagant military parades, and officiated at opulent feasts.

The realization that Epiphanes negotiated his rise to power with neighboring nations is also consistent with

what we know about the final Horn emerging as part of a small, local confederation which will grow to encompass the world. And as a Greek, the Towrahless One will seek the support of Rome, inducing the Roman Catholic Church to support his quest for world domination and the subjugation of Jews. Even his given name, Mithridates, who was the god of the Roman Legions incorporated into Roman Catholicism by Constantine, suggests that he will be well-received.

Continuing to speak of the Devil incarnate...

And upon the prince (*wa 'al ha nasy'*), **it will be** (*hayah*) **for the offers to rise** (*ha 'olah* – for the burnt offerings to lift up and advance the holocaust), **and the obligatory religious tribute** (*wa ha minchah* – the apportioned reallocation and oblation), **in addition to the libations, the drinks, beverages, and sacred liquids which are poured out** (*wa ha neseq* – to anoint molten images representing pagan gods) **during the feasts** (*ba ha chagym* – the festivals and celebrations), **and during what is novel, including New Moon Festivals** (*wa ha chodesh* – with the renewal of the month), **and during the Sabbaths** (*wa ba shabathowth*) **in all of the appointed meetings** (*ba kol mowedym* – with every designated feast) **of the House of Israel** (*beyth Yisra'el*). (*Yachezq'el* / Ezekiel 45:17 in part)

In that we have sufficient differences between these things and those of God, I'd like to explain the conflicts before we move on. First, when it came to making the sacrifices required to restore our relationship, Father and Son had to work together to restore the Covenant Family. Yahowah could not and did not delegate any of this to a *nasy'* | prince. It has to be His beloved Son.

Second, the process that Yahowah established to perfect us was introduced as the *Beryth* | Covenant was being affirmed, and it played out during the *Yatsa'* |

Exodus, before being explained in great detail in the Towrah. Then the fulfillments of these seven, very specific *Miqra'ey* | Invitations to be Called Out and Meet with God were explained by the Prophets. There is no mistaking them.

And yet, in spite of these obvious and undeniable facts, Babel's Lord not only omits all of God's *Chag* | Feasts from his schedule of events, the Serpent offers two replacements of his own. The first of these celebrates the darkness of a moonless night. By contrast, with only one exception, Yahowah skips past the new moons in preference for the greater illumination of full moons. Only Taruw'ah, the 1st day of the 7th month, is observed during a moonless night. And that is because Yahowah wants the surviving mortal remnant of Yisra'el to pay attention to and capitalize upon the blazing fire He has ignited around the Red Heifer who is sacrificed on Taruw'ah to prepare Jerusalem for His return.

Third, according to Yahowah, the Shabat is a weekly observance, part of the cadence of our lives. It is designed to replicate our creation, with the pattern of six plus one days helping us remember the six plus one formula of the *Miqra'ey* and our time on Earth from Eden and back to the Garden. The Shabat is not a monthly or annual event. It is not a feast per se, but simply an opportunity to celebrate our relationship with our Father.

And fourth, there are no *Mow'edym* | Appointed Meetings of Yisra'el. Saying otherwise reiterates one of the greatest tragedies of religion. Christians claim that they can ignore Pesach, Matsah, Bikuwrym, Shabuw'ah, Taruw'ah, Kipurym, and Sukah and replace them with the likes of Christmas and Easter because the former are Jewish holidays. And Judaism plays along, creating its own religious substitutions and interpretations as if they were theirs to do with as they pleased. And yet, all seven

Migra'ey | Invitations are Yahowah's. Each is being hosted by God. Our role is to attend.

Not nearly as magnanimous or competent, the Lowytan delegates everything to the Towrahless One. And while in the proper circumstance, there is a positive implication for each event, in this context, everything is decidedly negative. And so rather than focusing on something important, the Serpent continues to flounder.

He, himself, will do the work, making and performing (*huw' 'asah*) by sinning and by punishing the wrong who have incurred guilt by missing the way (*'eth ha chata'ath* – by expiation for leading astray) with the obligatory religious tribute and veneration of the apportioned reallocation (*wa 'eth ha minchah* – and with sacrifice of allegiance and homage), with the offers to go up, be burnt, and rise (*wa 'eth ha 'olah* – the fiery offerings to lift up and advance the holocaust), and with the alliance providing for safety and security (*wa 'eth ha shelem* – and for remuneration and retribution for peace, a sacrifice for the settlement) to make amends by covering up and appeasing, atoning to annul (*la kaphar* – to apologize and compensate for, then dissolve and purge) behind the back of (*ba'ad* – around and in exchange for, separate from) the House of Israel (*beyth Yisra'el*). (*Yachezq'el* / Ezekiel 45:17)

It matters not if Nasy' Man is performing by sinning, working by punishing, or attempting to make wrongs right. In Yahowah's Towrah, there is no Prince of Do Good or Do Bad.

There is nothing wrong with each of us making a voluntary *minchah* | gift on behalf of God's people. Those of us who contribute to these writings offer them freely to help Yahuwdym come to know Yahowah. But no one offers any form of tribute which is going to improve our

standing with God. We cannot venerate Him with money, and He is uninterested in reapportionment.

In the right setting, following the proper set of instructions, an '*olah* | elevating offering can serve as a tangible way to demonstrate our appreciation for what Yahowah has done for us. But upon His return, there will be no need for such things because, already risen, we will be able to tell Him personally.

When exposing and condemning violent religions such as Islam, as I have done with *God Damn Religion*, it's nice knowing that Yahowah's *mal'ak* | spiritual implements are around to protect us from the knives of angry jihadists. But apart from engaging in this manner, our security on Earth is irrelevant. We are going to a far better place. Moreover, those who trade something valuable for security typically lose both.

In this same light, *kaphar* is only valuable when its most positive implications are integrated into the Kaporeth of Kipurym. When men seek to appease those who would do them harm, they often engender a very different response, as was the case between Neville Chamberlain and Adolf Hitler. And when the religious attempt to cover something up, it is either God's words or their crimes – covering them up is counterproductive. And in this case, Satan is deploying his *Nasy'* to annul Yahowah's testimony while purging His people from the planet.

There are times when it is apparent that Babel's Lord is taunting man and God. Such is the case with *ba'ad*, revealing that the Serpent's intent is to do all of these things behind the backs of Yisra'elites. He is not working for them but, instead, against them.

As if someone else has been speaking other than the Adversary, we read...

Thus said (*koh 'amar*) my Lord and Master (*koh 'amar 'adony*), This Is Not Him (#^#!), in the first (*ba ha ri'shown*), in the one of the month (*ba 'echad la ha chodesh*), you are to continually take (*laqach*) a bull (*par* – a male bovine; from *parar* – broken, frustrating, and divided) a male child (*ben* – a son) of a herd, appearance of an omen, or a devastating morning (*baqar*) of perfection (*tamym*) and you will have sinned by being wrong and missing the way (*wa chata'*) within the sacred sanctuary of the Temple (*'eth ha miqdash*). (*Yachezq'el* / Ezekiel 45:18)

Just moments ago, the Lord was insistent on taxing Israelis into oblivion, and sending all the confiscated loot to the *Nasy'* | Prince who would then be responsible for performing all of the Lord's feasts. But now, the Yisra'elites are being solicited again, this time for a rather pricey bovine. And not only is there no indication that they will be able to eat any part of it, the Lord's first feast is New Year's Day – an event which is not scheduled on Yahowah's calendar. So why do you suppose that it is out with the tried, true, and reliable and in with the ridiculous?

Since Yahowah said that His Miqra'ey, beginning with Chag Matsah, are everlasting and that we should not add anything to His Towrah, how can there be an announcement of a new holiday at this time? There are only two answers: God is lying, or this is not God.

There are several Hebrew words to depict the idea of cleaning something, but *chata'* isn't among them. It conveys the opposite idea, which is to mislead and go astray. So, either the Lord chose the wrong word in *chata'* or he is taunting us again. And it is likely the latter, not only because he uses *chata'ach* in the next sentence, but why would a newly constructed house of God need to be cleansed?

The priest will have taken (*wa laqach ha kohen*) **from the blood** (*min dam*) **of sinning by leading astray and missing the way, and thereby incurring punishment** (*ha chata'ach*) **and offer to the doorposts** (*wa nathan 'el mazuwzah*) **of the Temple** (*ha beyth*) **and to the four corners** (*'el 'arba' pinah*) **of the outer court and barrier ledge** (*ha 'azarah*) **of the altar** (*la ha mizbeach*) **and upon the doorframe** (*wa 'al mazuwzah*) **of the gate of the outer occupied exterior court** (*sha'ar ha chatser*) **of the inner inside** (*ha panymy*). (*Yachezq'el / Ezekiel 45:19*)

The counterfeits and misappropriations continue with the Lord's New Year's Day observance mimicking Pesach. Rather than have Yisra'elites wipe a small amount of the blood of the Passover Lamb on the doorposts of their homes on the 14th day of the month, priests are placing bull's blood on the outer gates of the temple courtyard on the first day of the new year. And we have every reason to suspect that 'Abyb 1, 5997 Yah will serve as Satan's coming out party when he will declare that he is trans-spiritual – going from Satan to God.

Not only is the first of the Lord's Feasts in conflict with the Towrah, but so is the second...

And thus in the same manner (*wa ken*), **you are to continually do** (*'asah*) **in the seventh day** (*ba sheba' yowm*) **during the month** (*ba ha chodesh*) **for an individual** (*min 'ysh*) **going astray by having been misled** (*shagah*) **and from being naïve and simpleminded, lacking understanding** (*wa min pethy*), **and you have covered over, atoned for, ransomed, purged, and annulled** (*wa kaphar*) **for the Temple** (*'eth ha beyth*). (*Yachezq'el / Ezekiel 45:20*)

The phrase, "in the same manner," means more bull, which is at least consistent with the foregoing proceedings. However, there has never been a Feast sanctioned on the

seventh day of any month, much less the seventh day of ‘Abyb. But to his credit, Satan has come up with the ideal holiday of the religious – Stupid Day.

And what does stupid do on All Fools Day? They cover over, atone for, ransom, purge, and / or annul the Temple.

The first Chag in common with Yahowah’s *Towrah* | Instructions is the one which is catastrophic on its own – Passover. If someone is not part of the Covenant and if they do not know Yahowah and intend to observe Chag Matsah, Pesach by itself is an express ride to She’owl without a return ticket.

And even in this, the Devil makes a horrible mistake. This is the source of the plague eternally separating Jews from Yahowah.

In the first in the fourteenth day (*ba ha ri’shown ba ‘arba’ ‘asar yowm*) **of the month** (*la ha chodesh*), **it will be for you all** (*hayah la ‘atem*) **the Passover** (*ha Pesach*) **Feast** (*chag* – festival celebration). **A week of days** (*shabuwa’ yowmym*) **unleavened bread** (*matsah*) **will continually be eaten** (*‘akal*). (*Yachezq’el* / Ezekiel 45:21)

And the prince (*wa ha nasy’*), **he will have done, performed, made, or labored to create** (*‘asah*) **in that day** (*ba ha yowm ha huw’*) **behind, around, through, or over himself** (*ba’ad huw’*) **and behind, around, through, or over all of the people** (*wa ba’ad kol ‘am*) **of the Land** (*ha ‘erets*) **a bull** (*par* – a broken, frustrating, and divisive steer) **for being wrong, missing the way, and being punished** (*chata’ach*). (*Yachezq’el* / Ezekiel 45:22)

The Serpent is a snake. His presentation of Sinner’s Day is really twisted.

Among the mistakes to be corrected, Pesach is the first step toward an eternity with God, not the third. Rather than being a *Chag* | Feast, Passover is part of Chag Matsah

because eternal life for those who retain the stench of religion and politics is spent in She'owl not Shamaym. Matsah has been relegated to an ingredient by the Lord rather than existing as the primary focus of this opportunity to be perfected by our God. Judaism makes the same diabolical mistake.

Pesach is all about the sacrificial lamb, not bull. It is fundamental to God's message. Passover is a family affair, where we eat together, not something orchestrated by and for a prince. The benefits are Yahowah's doing, not a *nasy'*. This day is not for missing the way but, instead, serves as the door to life. And to enter through it, there is much more one must know than is presented in this revisionist counterfeit.

According to Yahowah, Pesach, as the 14th day, is just one of the seven days which comprise Chag Matsah. In spite of what the rabbis, who have been poisoned by this rubbish contend, this distinction is important because it determines who goes to Heaven rather than Hell. The acceptance of the Lord of Babel's interpretation of Passover as a *shabuwa'* | week is the single most costly mistake of Judaism, having deprived tens of millions of God's people of their souls.

The failure of rabbis to be rational, in this regard, and recognize that the fundamental contradictions between Ezekiel and the Towrah necessitate discounting this false prophet has been catastrophic. And exposing and condemning their error in judgment to liberate Yahuwdaym from their control is among the reasons we have composed these volumes on *Babel* / Confusion.

Envenomating Matsah, the Serpent continues to kill those who cozy up to him...

And seven days (*wa shaba' yowmym*) **of the feast** (*ha chag*), **he will do, make, provide, and work to create** (*'asah*) **a burnt offering** (*'olah* – an elevating event to

ascend) to **This Is Not Him** (*la #^#!*), **seven** (*sheba'*) **bulls** (*parym*) and **seven rams** (*wa sheba' 'ayil*), **perfect** (*tamym* – without defect, unblemished, and blameless) **for the seven day** (*la ha yowm sheba'*) **of the days** (*ha yowmym*). **And for being wrong, missing the way, and being punished** (*chata'ach*), **a male goat** (*sa'yr* – a billy-goat), **a female goat** (*'ez*) **for the day** (*la ha yowm*). (*Yachezq'el* / Ezekiel 45:23)

Passover is one day, not seven. The Chag is Matsah, not Pesach. Passover is a meal, not an offering, burnt or otherwise. No one ascends to Yahowah on Pesach. It is a doorway, not a stairway. There is only one lamb, not seven of them. There are no bulls and no transgender goats.

Still addressing the doings and makings of the Towrahless One, Satan's *Nasy'* | Prince, we find...

And a tribute offering as a gift or a bribe (*wa minchah*) **of a batch of why is this here** (*'ephah* – either an unspecified dry measure, a basket of any size for an unidentified grain, or an interrogative asking *'ay* – who, what, where, or why *poh* – is this here) **for the bull** (*par* – the male bovine which is divisive and frustrating) **and a bucket of what is this** (*wa 'ephah*) **for the ram** (*la ha 'ayil*), **he will make** (*'asah* – he will do, create, fashion, or cause), **and a gallon of oil** (*wa shemen hyn*) **for the basket of what is this and why is it here** (*'ephah*). (*Yachezq'el* / Ezekiel 45:24)

Since the prince is offering the bull and the ram tribute, either a gift or a bribe comprised of a bucket of whatever this may be mixed with a gallon of oil, is he instituting the religious rite of the Last Supper, trying to fatten them up at the last moment so that they taste better, or is the intent to save the animals rather than the people?

In the seventh during the fifteenth day of the month (*ba ha shabyi'y ba ha chamesh 'asar yowm la ha chodesh*) **with the feast** (*ba ha chag*), **he will do, make, provide,**

work, and create ('asah) the same as these (ka 'eleh) for seven of the days (sheba' ha yowmym), similar to being wrong, missing the way, and being punished (ka ha chata'ach), approximating (ka) the elevating ascent of being burned (ha 'olah), and comparable to (wa ka) the venerating tribute of a gift or bribe (ha minchah), and analogous to (wa ka) the fat and oil (ha shemen). (Yachezq'el / Ezekiel 45:25)

With the concluding statement of the 45th chapter of Ezekiel on the torah of the Lowytan, with the feasts of Moon Day and Do Nothing Day, New Year's Day and All Fool's Day, we find Passover bereft of Chag Matsah, and also deprived of the Ingatherings of Bikuwrym and Shabuw'ah. There would be no redemption, no adoption, no enrichment, and especially no emancipation for the Serpent's brood. Yahowah's provisions for His people have been annulled.

We have passed over every step of the way to Heaven, opening the Gates to Hell. And even as we arrive upon the fifteenth day of the seventh month, there is no *Sukah* | Camping Out with God.

Satan has now eliminated Taruw'ah and Kipurym. And, therefore, there would be no *Choter* | Shoot from the Stump, no *Nakar* | Observant Foreigner, no *Basar* | Herald of the Good News, no *Mal'ak* | Messenger, no *Zarowa'* | Arm Sowing Seeds, and no 'ed | witness to *Yowm Kipurym* | the Day of Reconciliations for Yahuwdah and Yisra'el. There would be no reason for Yahowah to return nor any occasion to do so. The Earth, under this scenario, would remain Satan's playground to manipulate and control. All Fool's Day, forevermore.



Opening the Gates of Hell...

For a snake, the Serpent has his nose in some rarified air, up there with the religious who are sufficiently arrogant to replace the things of God with their religion. Jews have done it, so have Christians, even to the extent that their religions are now predicated upon Replacement Theology.

With his *Nasy*’ | Prince at the ready, and after making a fool of himself with his replacement Torah, Moon Day, and All Fool’s Day, it’s time to put Uplifted Man to work.

Thus said (koh ‘amar) my Lord and Master (‘adony), This Is Not Him (#^#!), a gate (sha’ar) of the occupied outer enclosed courtyard (ha chatser) of my face of the innermost of my presence (ha panymy – of my interior; from ‘any – my and panym – face, presence, and appearance and panah – to turn toward or away) of the east face (ha paneh qadym), it will be continually shut to confine as it demonstrably imprisons (hayah sagar – it is actually and continually existing closed as it dramatically imprisons (qal imperfect third-person masculine singular qal participle masculine singular)) of six days (shesh yowmym) of the labor (ma’aseh) and in day (ba yowm) of the Sabbath (ha shabath), it will be opened (patah – it will be liberated and freed).

Then in a day (wa ba yowm) of the renewing moon (ha chodesh – of newness or of renewing), it will be opened (patah – it will be liberated and freed). (Yachezq’el / Ezekiel 46:1)

Babel's Lord remains as inarticulate and wrong as ever. When God is living among us, there will be no need for gates. And there would never be a reason to shut them.

Yahowah's family is liberated, not confined, so His home is the furthest thing from a prison. And while we will continue to enjoy His Miqra'ey in some form or fashion into perpetuity as a way of celebrating how we were brought to this place, there will be no howling at the moon.

Since there will be no gates, Lords, or Princes between years 6000 to 7000 Yah, this is all wrong too....

The lifted up and exalted prince will have come and entered (*wa bow' ha nasy'*) a way of a blinding hallway and dumbfounding vestibule (*derek 'uwlam* – a path by a porch to be bound and silenced) of the gate (*ha sha'ar*) from outside (*min huwts* – from the street to sever the way). And he will have stood (*wa 'amad*) over the doorpost (*'al mazuwzah* – over the doorframe) of the gate (*ha sha'ar*).

And the priests, they will do, make, create, and work (*wa 'asah ha kohen*) with his offer to go up, be burnt, and rise (*'eth 'olah* – with a fiery offering of his to lift him up and advance the holocaust), and with his alliance providing for safety and security (*wa 'eth shelem huw'* – and for his remuneration and retribution for peace, a sacrifice for his settlement).

Then he will have bowed down on his own to worship by himself, prostrating himself to make an independent announcement (*wa chawah* – he will have explained the worship of the deity such that it is clear that he is operating independently and on his own recognizance (*hitpael* perfect third-person masculine singular)) over and above the twisted threshold of the venomous serpent (*'al miphtan* – on top of the questionable viper and toxic snake who bends and twists; from *my* – to ponder the

implications of *pethen* – a twisted venomous serpent) of **the gate** (*ha sha'ar*).

And then (*wa*) **he will have withdrawn** (*wa yatsa'* – he will exit and leave). **And the gate** (*wa ha sha'ar*) **he will not shut to imprison** (*wa lo' sagar*) **until the evening** (*'ad ha 'ereb* – as far as sundown, the commingling of light and darkness, and sunset for foreigners). (*Yachezq'el* / Ezekiel 46:2)

The prince who's been cashing in on the tribute, and has been busy burning all manner of things, has evidently been outside of the penal colony because he's entering again. If looking, you may find him lurking around the hallways and vestibules. But then, out of the closet, he comes back to the gate to leap up on top of the doorpost. Yes, it's peculiar, but that is where the priests find him when they return to work burning more dead animals on the prince's behalf. But it's for a good cause because, by burning things up, they are keeping the Temple safe – from whom we are not told.

Then, shattering the hopes of those who would like to believe that Satan's apprentice is their Lord Jesus Christ, the prince, on his own accord, and for his own benefit, bows down to worship the Lord of Babylon. And while the primary definition of *chawah* is “to announce something,” since he did not say anything, we are left to see him prostrate, nose in the dirt and butt in the air.

And as bad as that is, and it cannot get much worse, we find the prince on his knees above the twisted threshold of a venomous serpent's lair. So, while that is consistent with what we have read throughout the Book of Ezekiel, it's another rather flagrant admission that this Lord is not God. And then without further ado, the prince exits the gate and vanishes, leaving the gates ajar until sunset.

Sounding a lot like Allah...

The people of the land (*wa 'am ha 'erets*) **will have come to bow down and worship** (*chawah* – they will prostrate themselves to pay homage to a deity) **opening of that gate** (*petach ha sha'ar ha huw'*) **in the Sabbaths** (*ba ha shabathowth*) **and with the new month** (*ba ha chodesh* – the renewal of the moon) **to the presence** (*la paneh* – for the face and appearance) **of This Is Not Him** (#^#!). (*Yachezq'el* / Ezekiel 46:3)

Since the Haredi have already made a religion of the Sabbath and, also, by the tens of thousands fight for the exclusive right to pray before a 1st century BCE retaining wall in an act of religious worship, moving their head bobbing to an adjacent venue will be an easy sell. They are preconditioned.

With the Lord's insistence on detailing his torah regarding the menu for his Sabbath and New Moon Feasts, he is continuing to prove that he is not Yahowah. In fact, the Lowytan has done the worst thing possible for his fleeting credibility by presenting his calendar for the year and omitting five or six of Yahowah's seven Miqra'ey depending upon how we process the unnamed event on the 15th day of the 7th month. Even worse, he replaced them with two holidays of his own. Then, not only was everything about Passover altered, rendering it superfluous, Matsah was relegated to an ingredient and demoted from its status of being the most important Miqra' to a non-event. Satan's scheme, which is observed differently in Judaism and Christianity, sets up the worst possible scenario. The souls of those lured into this approach are eternally separated from God in She'owl – mirroring Satan's impending ordeal.

The burnt offering (*wa ha 'olah*) **which** (*'asher*) **the prince** (*ha nasy'*) **approaches** (*qarab*) **toward This Is Not Him** (*la #^#!*) **in a day of the Sabbath** (*ba yowm ha shabath*), **six flawless rams** (*shesh kebesym tamym*) **and a flawless ram** (*wa 'ayil tamym*). (*Yachezq'el* / Ezekiel 46:4)

And the offering, tribute, bribe, or gift (*wa minchah*) **a dry measure of whatever this is** (*wa 'eyphah* – ephah; from 'ay – who, what, where, why, and how is this *poh* – here or there) **for the ram, the ruler, or the doorposts** (*la ha 'ayil*). **And for the rams** (*wa la ha kebesym*) **tribute** (*minchah* – offering or bribe) **gift** (*matath* – present) **of his hand and influence** (*yad huw'*), **and a gallon of fatty oil** (*wa shemen hyn*) **for the amount of why is this here** (*la ha 'eyphah*). (*Yachezq'el* / Ezekiel 46:5)

And in a day (*wa ba yowm*) **of a new moon** (*ha chodesh*), **a bull** (*par*) **son** (*ben*) **of a herd in the morning** (*baqar*) **without blemish** (*tamym*) **and six rams** (*wa shesh kebes*) **and a ram** (*wa 'ayil*) **without blemish** (*tamym*) **they will be** (*hayah*). (*Yachezq'el* / Ezekiel 46:6)

And a dry measure of whatever this is (*wa 'eyphah* – ephah; from 'ay – who, what, where, why, and how is this *poh* – here or there) **for the bull** (*la ha par* – for the divisive and frustrating bum steer) **and some measure of why is this here** (*wa 'eyphah*) **for the ram** (*la ha 'ayil*) **he will do, make, create, or perform** (*'asah*) **a tribute, offering either a gift or bribe** (*minchah*). **And for the rams** (*la ha kebesym*), **similar to which** (*ka 'asher*) **his hand is able and it can overtake and overcome** (*nasag yad huw'*). **Then a gallon of fatty oil** (*wa shemen hyn*) **for the amount of why is this here** (*la ha 'eyphah*). (*Yachezq'el* / Ezekiel 46:7)

If Babel's Lord had been addressing any of Yahowah's seven Miqra'ey, there would have been no reason to discuss the ingredients of the process. It's all covered in the Towrah. So now, by fixating on his additions, Satan is continuing to demonstrate just how different he and his prince are from Yahowah and Dowd.

With the prince entering (*wa ba bow' ha nasy'*) **a way of a vestibule, portico, porch, or hallway** (*'eylam* –

a colonnade; *'alam* – to bind and make dumb) **of the gate** (*ha sha 'ar*), **he will come and enter** (*bow'*). **And by his way** (*wa ba derek huw'*), **he will withdraw and exit** (*yatsa'*). (*Yachezq'el* / Ezekiel 46:8)

Other than to give the incarnation of Satan something to do with his time, why aren't the Lowy kohen fulfilling their purpose, and whatever happened to the acclaimed Sons of Zadok? And why does the elevated prince have to withdraw and leave the premises? Is Satan so irritated by humans that he can't even stand to be around those he possesses?

Also, why is there a different torah for the prince than there is for the people? This was never the case with Yahowah...

And with people coming (*wa ba bow' 'am*) **of the land** (*ha 'erets*) **to the presence of** (*la paneh*) **This Is Not Him** (*#^#*) **in the appointed meetings** (*ba ha mow'edym*) **those entering** (*ha bow'*) **a way** (*derek*) **of a north gate** (*sha'ar tsaphown*) **to bow down and worship** (*la chawah* – to either prostrate themselves in homage to a deity or to make an announcement (*estafel infinitive hitpael*)), **he will continually withdraw, exiting** (*yatsa'*) **a way of a gate** (*derek sha'ar*) **of south** (*negeb* – of the parched *Negeb*, finally using the correct Hebrew term for south). **And the ones entering** (*wa ha bow'*) **a way of a gate of south** (*derek sha'ar negeb*), **he will continually withdraw, exiting** (*yatsa'*) **a way of a gate of north** (*derek sha'ar tsaphown*). **He will not return** (*lo' shuwb*) **by way of the gate** (*derek ha sha'ar*) **which he had entered** (*'asher bow'*) **by him** (*ba huw'*) **but, instead** (*ky*), **its opposite** (*nokach huw'* – his straight ahead and in front) **he will exit** (*yatsa'*). (*Yachezq'el* / Ezekiel 46:9)

It is the torah of the opposing gates. And I suppose that the only purpose is to inconvenience the worshippers.

Considering the size of this monstrous edifice, opposing gates could be a mile or more distant from one another.

Then, after telling us that the nameless prince and the unidentified people were to be different in their arrivals and departures, the Lord contradicts himself...

And the prince (*wa ha nasy'*) **by their midst** (*ba tawek hem*) **by coming and entering of them** (*ba bow' hem*), **he will come and enter** (*bow'*), **and in exiting of them** (*wa ba yatsa' hem*), **they will go out** (*yatsa'*). (*Yachezq'el* / Ezekiel 46:10)

The next two verses repeat what we have already read, but in the 13th...

And a lamb, son of its year (*wa kebes ben shanah huw'*), **unblemished** (*tamym*), **you will consistently provide** (*'asah*) **for the day** (*la ha yowm*) **for** (*la*) **This Is Not Him** (*#^#!*) **by the morning** (*ba ha boqer*) **in the morning** (*ba ha boqer*), **you perform with it** (*'asah 'eth huw'*). (*Yachezq'el* / Ezekiel 46:13)

Also a tribute offering (*wa minchah*) **you will perform** (*'asah*) **over it** (*'al huw'*) **in the morning** (*ba ha boqer*) **in the morning** (*ba ha boqer*), **a sixth of some measure of why is this here** (*sheshiy ha 'eyphah*), **and fatty oil** (*wa shemen*), **a third of a gallon** (*shalyshy ha hin*) **to moisten** (*rasas* – ?, to sprinkle, drip, or spray, used only in Ezekiel; perhaps from *risah* – to ruin or *rasys* – to fragment) **with the flour** (*'eth ha soleth*) **for a tribute offering** (*minchah* – a present, gift, oblation, sacrifice, or bribe to venerate being apportioned) **to This Is Not Him** (*la #^#!*) **as a regulated allotment as an engraved statute** (*chugah*) **constantly and continuously** (*tamyd*) **forever** (*'owlam*). (*Yachezq'el* / Ezekiel 46:14)

And they will do (*wa 'asah*) **with the ram** (*'eth ha kebash*) **and with the veneration tribute** (*wa 'eth ha minchah*), **and with the fatty oil** (*wa 'eth ha shemen*) **in**

the morning (*ba ha boqer* – as a sacrifice for omens, with the herd, to inspect and seek) **with the herd at daybreak** (*ba ha boqer* – in the morning) **as a way to arise** (*'olah* – for a burnt or cremated offering) **continually into perpetuity** (*tamyd*). (*Yachezq'el* / Ezekiel 46:15)

Can you imagine the absurdity of this with every surviving soul bringing a lamb and a gallon of oil every day, day after day, all to be burnt? Think of the throngs of people, the long lines, the poop, the blood, the smoke and smog, and the mountains of ash – all soiling the city – and the waste of resources. And for what purpose? What is any of this doing to improve one's relationship and standing with God? Nonetheless, this squandering of life is supposed to be continual, every day, forever.

Thus said (*koh 'amar*) **my Lord** (*'adony*), **This Is Not Him** (*#^#*!), **then when the esteemed and risen prince gives** (*ky nathan ha nasy'*) **a gift** (*matanah* – a payoff, offering without compensation a bribe or present) **to a person** (*la 'iysh*) **from his sons** (*min ben huw'*) **as his share to possess, his assigned allocation of property, and his inheritance** (*nachalah huw'*), **it to and for sons of his** (*hy' la beny huw'*), **is continually** (*hayah*) **their property and possession, including their ownership of land and people as their slaves** (*'achuzah hem*) **through inheritance** (*ba nachalah* – a possession). (*Yachezq'el* / Ezekiel 46:16)

In Yahowah's plan, the children of the Covenant inherit all God has to give – which is not only the universe but, also, His enrichment, empowerment, and enlightenment. But with the Serpent, everyone is taxed every day while the incarnation of Satan and his ilk live like kings by pillaging everyone else. It's back to Babylon.

And, indeed, if or when (*wa ky*) **offers to give** (*nathan*) **a gift** (*mathanah* – a bribe or payoff) **out of his inherited property and assigned inalienable hereditary**

possessions (*min nachalah huw'*) **to one out of his slaves and servants** (*la 'echad min 'ebed huw'*), **then it will have been for a limited time** (*wa hayah* – it was (qal perfect third-person feminine singular)) **for him until a year** (*la huw' 'ad shanah*) **of the release** (*ha darowr*), **then it will revert back and return** (*wa shuwb*) **to the uplifted ruler and risen prince** (*la ha nasy'*) **exclusively and emphatically** (*'ak*) as the inherited property and possession of his sons (*nachalah huw' beny huw'*). **It will continually exist for them** (*la hem hayah* – it will always be theirs (qal imperfect)). (*Yachezq'el* / Ezekiel 46:17)

This is the inverse of the intent of the Yowbel. Rather than slaves being freed, debts being forgiven, and land reallocated, the slave remains in servitude. Worse, they are impoverished, having to return whatever they were given, while the richest become richer.

Recognizing that this would be demonstrably piggish, the Lord will now try to smooth things over with the unsuspecting. He is hoping that they will not remember that he stole the land Yahowah had given to His people, took most of it for himself to build an enormous concentration camp, and then bequeathed the second largest share to the prince serving as his human incarnation. Then to make matters worse, the Snake instituted egregious annual, monthly, weekly, and daily taxes to impoverish his subjects.

So, the lifted up princely ruler, he will not continually seize (*wa lo' laqach ha nasy'*) **from the inherited property and possessions** (*min nachalah*) **of the people** (*ha 'am*), **to violently oppress them, continually mistreating them, and consistently crushing them** (*la yanah hem* – to completely destroy them by always taking advantage of their inferior and impoverished position (hifil infinitive)) **from their property and place** (*min 'achuzah hem*).

Out of his property and possessions (*min 'achuzah huw'*) **he was given to possess, he assigned as an inheritance, dividing** (*nachal*) **among his sons** (*'eth beny huw'*) **so that blessedly** (*la ma'an 'asher*) **my people will not always be dispersed, shattered, or scattered** (*lo' puwts 'any*), **each individual from his place** (*'iysh min 'achuzah huw'*). (*Yachezq'el* / Ezekiel 46:18)

It is so reassuring hearing that the Lord's '*puwts*' won't always be seized by his alter ego. Who wouldn't opt for not being continually abused and subjugated? All one has to do is bribe the authorities and the abuse will be intermittent. It is the perfect scenario for the Lord's Stockholm children.

Then he came to me to return me (*wa bow' 'any*) **into the entrance** (*ba ha mabow'*) **which, upon a shoulder** (*'asher 'al katheph*) **of the gate** (*ha sha'ar*) **to the hallway of chambers and cells** (*'el ha lishkah*) **of the sacred holiness** (*ha qodesh*) **to the priests** (*'el ha kohen*) **of the turning and facing** (*ha paneh*) **north** (*tsaphown*), **and behold** (*wa hineh*), **a place there** (*sham maqowm*) **in remote border and distant area of them** (*ba yarekah hem*) **western sea** (*yam*). (*Yachezq'el* / Ezekiel 46:19)

Trying to visualize this, we have returned and are now in the entrance and upon a shoulder of the gate. As for which gate, it is the one with a hallway of chambers and cells which are sacred to the priests who are turning north. Then behold, in the remote and distant area of the hallway of cells, there is a western sea. However, since one cannot see a sea from Jerusalem, either the Lord is lost, or Ezekiel is tripping.

After having invested so heavily in the pots to boil Jews to death, the Adversary wants to repurpose them...

And he said to me (*wa 'amar 'el 'any*), **this is the place** (*zeh ha maqowm*) **here where they will continually boil** (*'asher bashal sham* – they seethed in water until ripe

(piel imperfect third-person masculine plural)) **the priests** (*ha kohen*) **for the penalty of being culpable and guilty** (*'eth ha 'asham*) **and for being wrong, misleading, and sinning** (*wa 'eth ha chata'ach*), **for which they will cook in an oven** (*'asher 'aphah* – in which they baked in a furnace (qal imperfect third-person masculine plural)) **with the tribute offering** (*'eth ha minchah*) **for being without** (*la bilthy* – without fail, besides, and to negate) **exiting** (*yatsa'* – withdrawing and coming out) **to the outer occupied courtyard of the enclosed exterior** (*'el ha chatser*) **of the outer exterior** (*ha chytsown*) **to consecrate and make sacred** (*la qadash* – to dedicate and make holy) **the people** (*'eth ha 'am*). (*Yachezq'el* / Ezekiel 46:20)

While this rendering of the Lord's statement is both literal and presented in the order it was written, I don't suspect that the Serpent's intent was to boil the priests and then, once ripe, bake the remains until cremated. But he has said and done more brutal things than these.

Evidently, having eliminated the priests, the Lowytan was now conducting his own tour. And just when we had thought that he could not talk and torment simultaneously, he is proving more capable than we had suspected...

Then he withdrew me (*wa yatsa' 'any*) **to the outer occupied courtyard of the enclosed exterior** (*'el ha chatser*) **of the outer exterior** (*ha chytsown*) **and he passed over me** (*wa 'abar 'any* – he crossed over me) **to four corners** (*'el 'arba' miqtsowa'*) **of the outer courtyard** (*ha chatser*). **And behold** (*wa hineh*), **outer courtyard** (*chatser*) **in a corner** (*ba miqtsowa'*) **of the outer courtyard** (*ha chatser*) **of a courtyard** (*chatser*) **in a corner** (*ba miqtsowa'*) **of the outer courtyard** (*ha chatser*), (*Yachezq'el* / Ezekiel 46:21) **in four corners** (*ba 'arba' miqtsowa'*) **of the outer courtyard** (*ha chatser*) **of courtyard** (*chatser*) **to sacrifice** (*qatar* – to burn a sacrificial victim, obviously misused here in Ezekiel) **forty** (*'arba'ym*) **long** (*'orek*) **and thirty** (*wa shaloshym*) **wide**

(*rochab*) **measured** (*midah*) **as one** (*'echad*) **to four** (*la 'arba'*) **of them** (*hem*) **cornered** (*qatsa'*). (*Yachezq'el* / Ezekiel 46:22)

Even though we do not know if the Lord is in his chariot or walking, we can surmise that he cannot do more than one thing at a time. There were 9 references to the “courtyard” in a single sentence, with 8 of them being superfluous. One mention of “corner” would have sufficed, and yet, it was repeated four times. They had been in the outer courtyard, and yet somehow they withdrew to it. And since there was nothing to “pass over,” that verb was also inopportune.

Reverting to Measure Man, the Lord forgot, once again, to mention the unit of measure. And in this case, he did not even bother to explain what he was measuring. Then, if that were not bad enough, *qatar* | to sacrifice is not relevant in this context.

But, at least, we know that the Lord’s concentration camp is well-equipped with hearths...

And a row (*tuwr* – a set arranged together) **surrounding the perimeter all around** (*sabyb*) **in them** (*ba hem*) **all around the circumference** (*sabyb*) **for four of them** (*la 'arba' hem*) **and hearths for boiling** (*wa mabashalowth*) **made** (*'asah*) **from the underneath** (*min tachath*) **of the ledge of the battlement** (*ha tyrah* – prearranged stones set in rows in an encampment) **all around the perimeter** (*sabyb*). (*Yachezq'el* / Ezekiel 46:23)

This must be a practical design since the crematoria were also placed around the periphery of Auschwitz. And clearly, boiling Jews remains one of the Lord’s passions.

Then he said to me (*wa 'amar 'el 'any*), **these** (*'eleh* – those (plural)) **a home** (*beyth* – a temple or building (singular)) **of the boiling** (*ha bashal*) **which there they**

will continually boil (*‘asher bashal sham*) **those ministering and serving** (*sharath*) **the house or temple** (*beyth*) **with the sacrifice** (*‘eth zebach* – with the killing and butchering) **of the people** (*ha ‘am*). (*Yachezq’el* / Ezekiel 46:24)

We were told repeatedly that all of the sacrificial animals were to be burned. And we have been told that the Lord enjoys the spectacle of boiling Jews. He has also shown a fondness for human flesh. So, what are we to make of this other than to conclude that Jews are being sacrificed and killed by being boiled alive in the Lord’s house?



Obviously, with all of the burnt carcasses and boiled bodies, the city on the hill needs a good scrubbing. So now, it is time for the waterworks.

Then he returned me (*wa shuwb ‘any*) **to the door of the temple** (*‘el pethach ha beyth*) **and, behold** (*wa hineh*), **water** (*maym*) **was going out and exiting** (*yatsa’* – was being withdrawn and coming out) **from underneath** (*min tachath*) **the venomous serpent** (*miphtan* – toxic snake; from *my* – to question and ponder the implications of the *phethen* – poisonous viper) **of the temple and house** (*beyth*) **of east** (*qadym*) **for the face of the temple and house** (*ky paneh ha beyth*) **of east** (*qadym*). **And the waters** (*wa ha maym*) **were descending** (*yarad*) **from below** (*min tachath*), **from the shoulder** (*min katheph*) **of the temple and house** (*ha beyth*) **of the right from the south** (*ha yamany min negeb*) **of the sacrificial altar** (*la ha mizbeach* – of the slaughter; from *my* – to question and *zabach* – to slaughter, kill, and sacrifice). (*Yachezq’el* / Ezekiel 47:1)

No one should ever accuse Ezekiel or his Lord of being smart. Water emerging from under a building would undermine the foundation and cause it to collapse. Water flowing through a doorway would preclude access, defeating the purpose. Waters from below can ascend under pressure, but they cannot descend and be seen. Buildings do not have shoulders, and should this be metaphorical of “shoulder height,” then it would be above not below. And if one is standing at the eastern face of a building then the right side of a table would be on the north, not south.

But to their collective credit, they got one thing right. This imaginary temple was a shrine to the most *miphtan* | venomous of serpents.

Fortunate to be rescued before the rising waters swept Prophet Man off his feet cascading into the sea of oblivion, we read...

Then he withdrew me (*wa yatsa' 'any*) **a way of the gate of the north** (*derek sha'ar tsaphown*) **and he turned around and encircled me** (*wa shabab 'any*) **a way outside** (*derek chuwt*s – a path of a public place or street) **to a gate** (*'el sha'ar*) **of the outside way of a street** (*ha chuwt*s *derek*) **of the turning** (*ha panah*) **east** (*qady*m), **and, behold** (*wa hineh*), **waters** (*may*m) **were trickling and dribbling** (*pakah* – ?, used only in Ezekiel; either the feminine of *pak* – a vial or flask or an errantly rendered plural of *pakowth* – small containers or bottles) **out of the shoulder of the right or south** (*min ha katheph ha yamany*). (*Yachezq'el* / Ezekiel 47:2)

Trying to visualize this, we have waters descending from below, yet seen from above, out of a shoulder inside the doorway of the east beneath a venomous snake along the wrong side of an altar such that Man Child is withdrawn by way of the north gate where he is turned around outside to a gate outside by a street turning east, then behold, a

trickle of water dribbling down – or so the contrived “word” suggests – out of the shoulder of the right which would be on the north of south.

With this image clearly projected, perhaps we could take some measurements, not of flow but, instead of...

In exiting and going out (*ba yatsa*’) the person (*ha ‘iysh*) east (*qadym*) and expected line being vomited up as strange and senseless speech (*wa qaw* – cord; from *qaw* – senseless communication, blah-blah-blah, meaningless mocking and scoffing, *qow*’ – vomit, *qawah* – looking and hoping for, and *qaweh* – variant) in his hand (*ba yad huw*’).

And he was measuring (*wa madad*) a thousand (*‘eleph*) in the cubit (*ba ha ‘amah*) and he was crossing over me (*wa ‘abar* ‘any – he was passing over me) in the waters (*ba ha maym*), waters (*maym*) of ceasing and failing (*‘ophesym* – ?, disappearing and no more at the extremities, used only in Ezekiel; perhaps related to *‘ephes* – ceasing, finally ending, and for naught). (*Yachezq’el* / Ezekiel 47:3)

Since they were already *chuwts* | outside in the street, why were they *yatsa*’ | exiting again? And who are we with? Is the *‘iysh* | person Measure Man, Lord Man, Prince Man, or Another Man?

Why change the terminology from the previous braided cord to *qaw* | a hopeful line vomited up as senseless speech? Isn’t that overly incriminating? How can the water be 1,500 feet across at a point that it was dribbling to the extent it would fill a vile? I say “across” even though we were not told if this was its width, depth, or length because this is the dimension best suited for the verb, *‘abar* | crossing over.

But why measure something that is *‘ophesym* | disappearing and ceasing, ending and for naught?

Fortunately, behold, now in the 47th of 48 chapters, Ezekiel and his Lord are nearly *'ophesym*.

And he was measuring (*wa madad*) **1,000** (*'eleph*) **and he was crossing over me** (*wa 'abar 'any*) **in the water** (*ba ha maym*), **water** (*maym*) **knee** (*berek*).

And he was measuring (*wa madad*) **1,000** (*'eleph*) **and he was crossing over me** (*wa 'abar 'any*) **water** (*maym*), **hips and loins** (*mathnaym*). (*Yachezq'el* / Ezekiel 47:4)

And he was measuring (*wa madad*) **1,000** (*'eleph*), **a river** (*nachal*) **which** (*'asher*) **I could not dare understand, experience, or overcome** (*lo' yakol* – I could not attain, prevail, conquer, or endure) **to pass over** (*la 'abar*) **because** (*ky*) **the waters had become exalted, growing tall and arrogant with unwarranted hubris** (*ga'ah ha maym*).

Waters (*maym*) **swimming** (*sachuw* – ?, used only in Ezekiel; from *sachah* – to bow down and swim) **river** (*nachal*) **that** (*'asher*) **it could not be passed through** (*lo' 'abar*). (*Yachezq'el* / Ezekiel 47:5)

It is a rising flood of gibberish and expected vomit, along with a measure of balderdash so arrogant in its hubris, swimming is now prohibited. As is understanding. It is best to pass over the waters before they get any deeper and we are swept away.

Evidently, not heeding the warning and unable to swim, Man Child is rescued...

And he was saying to me (*wa 'amar 'el 'any*), **have you seen** (*ha ra'ah*) **Man Child** (*ben 'adam*)?

Then he walked me (*wa halak 'any*) **and he turned me** (*wa shuwb 'any*) **lip of the river** (*saphah ha nachal*). (*Yachezq'el* / Ezekiel 47:6)

In returning me (*ba shuwb 'any*), **and behold** (*wa hineh*), **to the lip** (*'el saphah*) **of the river** (*ha nachal*), **big trees aplenty** (*'ets rab*), **great and extensive** (*ma'od*) **from this** (*min zeh*) **and from this** (*wa min zeh*). (*Yachezq'el* / Ezekiel 47:7)

I suspect that even *'EliYah* | Elijah, the greatest of the mockers, would be mocked out by now. And I'm not in his league. So please feel free to bail me out and insert something sarcastic to lighten the mood.

And he was saying to me (*wa 'amar 'el 'any*) **the waters of these** (*ha maym ha 'eleh*) **exit by withdrawing** (*yatsa'*) **toward the region rolling away** (*'el ha galylah*) **of the eastern** (*ha qadmown*).

Then they descend (*wa yarad*) **over and above** (*'al*) **the Arab desert plateau** (*ha 'arabah* – the wasteland steppe; from the feminine of *'arab* – maggots, noxious flies, pleasant crows, an Arabian desert steppe or plateau, a fabric of foreigners, in the gloom of the evening when light and dark are commingled and mixed together to make a bargain).

So, they come to and enter (*wa bow'*) **the sea** (*ha yam*), **to the sea** (*'el ha yam*) **they exit and withdraw** (*ha yatsa'*).

And they, the waters, are healed (*wa rapha' ha maym* – so the fluids are made healthy with the physician restoring their favor for the distressing hurt of the waters). (*Yachezq'el* / Ezekiel 47:8)

It's new physics for the new digs. The waters flow up, over the mountainous terrain in the east and then across the desert plateau of Arabia before cascading into a sea – which, based upon the direction of flow, would be the Red Sea. And amazingly, with the new physics, saltwater seas are healed by injecting fresh water. But how is it then that

all rivers are fresh water, and they all flow to the sea, but the salinity remains constant?

But these are magical holy waters...

And it was (*wa hayah*) **every** (*kol*) **living soul** (*nepesh chay*) **which creeps and swarms** (*‘asher sharats*) **to everywhere which** (*‘el kol ‘asher*) **comes and goes there** (*bow’ sham*) **a river** (*nachal*) **will live** (*chayah*) **and it was for the many great fish** (*wa hayah ha dagah rab*), **so utterly empowered and strengthened** (*ma’od*).

For (*ky*), **they come and go there** (*bow’ sham*) **the waters of these** (*ha maym ha ‘eleh*) **and they are healed** (*wa rapha’* – so they are made healthy with the physician restoring their favor for the distressing hurt) **and he lives** (*wa chayah*), **all where comes and goes** (*kol ‘asher bow’*) **there** (*sham*) **the river** (*ha nachal*). (*Yachezq’el* / Ezekiel 47:9)

This snake of a fellow is a self-serving viper. It is only the souls like him who creep and swarm who will be restored. Although in a nod to the Lowytan, there will also be a magnificent sea creature.

So much for the thought of making nice for the fish...

And it will have been (*wa hayah*) **standing** (*‘amad*) **on it** (*‘al huw’*), **fishers** (*dawagym*) **from En Gedi** (*min ‘eyngedy*) **and as far as Eneglaim** (*wa ‘ad ‘eyn’aglym*), **for ?** (*mishtowach* – used only in Ezekiel, possibly a sea-girt for drying nets; from *my* – to question *shatach* – spreading) **of the fish trap** (*la ha cherem* – a snare, both devoted and banned) **it will be** (*hayah*) **to from it will be** (*la min hy’ hayah*) **their fish** (*dagah hem*) **like the fish** (*ka dagah*) **of the sea** (*ha yam*) **of the great many** (*ha gadawl*), **numerous and large, strong and powerful** (*rab ma’od*). (*Yachezq’el* / Ezekiel 47:10)

I rather prefer Dr. Seuss’ *One Fish Two Fish Red Fish Blue Fish*: “One fish, Two fish, Red fish, Blue fish, Black

fish, Blue fish, Old fish, New fish. This one has a little car. This one has a little star. Say! What a lot of fish there are.

Yes. Some are red, and some are blue. Some are old and some are new. Some are sad, and some are glad, And some are very, very bad. Why are they sad and glad and bad? I do not know, go ask your dad....

From there to here, From here to there, Funny things are everywhere. Here are some who like to run. They run for fun in the hot, hot sun. Oh me! Oh my! Oh me! Oh my! What a lot of funny things go by.... Not one of them is like another. Don't ask us why, go ask your mother...

And now my story is all told. We took a look. We saw a Nook. On his head he had a hook. On his hook he had a book. On his book was 'How to Cook.' We saw him sit and try to cook but a Nook can't read, so a Nook can't cook. So what good to a Nook is a hook cook book?

The moon was out and we saw some sheep. We saw some sheep take a walk in their sleep by the light of the moon, by the light of a star; they walked all night from near to far... I do not like this one so well, all he does is yell, yell, yell. I will not have this one about....

Hello, hello. Are you there? Hello! I called you up to say hello. I said Hello. Can you hear me, Joe? Oh no, I cannot hear your call. I cannot hear your call at all. This is not good, and I know why. A mouse has cut the wire, goodbye! From near to far, from here to there, funny things are everywhere....

Who am I? My name is Ish. On my hand I have a dish. I have this dish to help me wish. When I wish to make a wish I wave my hand with a big swish swish. Then I say, 'I wish for fish!' And I get fish right on my dish. So, if you wish to make a wish, you may swish for fish with my Ish wish dish....

Today is gone. Today was fun. Tomorrow is another one. Every day, from here to there, funny things are everywhere.”

Funny thing, but Eneglaim is gone too. It was as fanciful as this waterway, as whimsical as the fish, and as fictitious as the words being used to describe these things.

And as for the other place, not that it matters, but Ein Gedi was an oasis and has become a nature reserve in Israel west of the Dead Sea near Masada and Qumran. *‘Eyn* means spring or fountain and *gedy* means young goat. It is stark and desolate with the occasional spring providing a trickle of hope in an otherwise lifeless place. There are no fishermen there.

I suppose that the only way to culminate a hideous story about raping, dehumanizing, and exterminating Jews and then building a massive prison above the city buried below is to have magical waters feed a word salad filled with ergot.

Returning to Dr. Seuss, or perhaps transitioning back to the Lord Lowytan, you can choose what you are reading...

Swamps and marshes of his water-logged land (*betsah huw’*), even his cisterns, puddles, and holding pans (*gebe’ huw’*), they will not be healed by a doctor (*wa lo’ rapha’*) because they are given (*nathan*) for salt (*la melach*). (*Yachezq’el* / Ezekiel 47:11)

And upon the river (*wa ‘al ha nachal*), he will rise (*‘alah*). Upon his lip (*‘al saphah huw’*) from this and from that (*min zeh wa min zeh*), every tree (*kol ‘ets*) will ponder eating (*ma’akal*). It is never senseless or foolish, neither derided nor scorned because it is not droopy or dopey (*lo’ nabel*).

His boughs and branches, his burnt offerings and sacred sacrifices (*‘aleh / ‘olah huw’*), are never

completed or finished as he is neither blameless nor perfect (*wa lo' tamam*).

His fruit, whether young of deeds (*pary huw'*) **for his new moon** (*la chodesh huw'*) **are eager producers with the rights of firstborn, akin to camels and mammals** (*bakar*) **because of his waters** (*ky maym huw'*).

Out of the holy place, the sacred thing (*min ha miqdash*), **they come out** (*hem yatsa'*) **and are to be** (*wa hayah*), **his fruit and young for food** (*pary huw' la ma'akal*) **and his boughs and branches of burning sacrifices and elevating offerings** (*wa 'aleh / olah huw'*) **for whatever you may want it to be** (*la taruwphah – ?*, perhaps from *ruwph* – to shake, rattle, and roll, rocking away). (*Yachezq'el* / Ezekiel 47:12)

It is with the cadence of Dr. Seuss I cannot say. Ask your Father or your Mother.

Funny thing: the final *'iysh* went unidentified, sort of like a fish out of water. But this I know 'cause the Bible told me so: the story of the waters has run, and it is time for the land to be undone.

Now that he has confiscated most of what Yahowah gave to the descendants of 'Abraham, Yitschaq, and Ya'aqob, it's time to slice and dice the remainder...

Here and now, thus in this manner has said (*koh 'amar*), **my Lord, my Master** (*'adony*), **This Is Not Him** (*#^#!*), **Gee whiz, let's make up another imaginary word** (*geh* – gobbledygook, just another textual error; likely a misspelling of *zeh* to *geh*, substituting a plow for a foot in the mouth), **a territory boundary** (*gebuwl*) **which** (*'asher*) **without any help or outside assistance you will possess** (*nachal* – you will inherit on your own (hitpael imperfect second-person masculine plural)) **with the land** (*'eth ha 'erets*) **for twelve** (*la shanaym 'asar*) **tribes** (*shebet*) **of Israel** (*Yisra'el*). **Joseph** (*Yowseph*) **requires a**

security deposit for acting wickedly and getting pregnant by rigging a rope as a noose for anguishing collateral for the seaman and the fetus (*chebel*). (*Yachezq'el* / Ezekiel 47:13)

It is a rather peculiar place to insert the hitpa'el stem because it means that there will be no one to assist Yisra'el in this reallocation of land. They are on their own, inheriting it from no one and for no reason whatsoever.

But that isn't nearly as strange as *chebel*. Poor Joseph must provide a security deposit as collateral. Evidently, he's been a bad boy and gotten himself pregnant. So, he's rigging a rope as a noose to make it all go away. *Chebel* means all of these things, but it does not mean that he will inherit something worthwhile.

It's a catch-22 because he cannot have it both ways. Lord Lowytan cannot be Yahowah and claim to have made a sworn promise to Yisra'el while at the same time defaulting on this vow to promote a different result. Nonetheless, none too wise, we find that Babel's Lord now has an audience...

And you will for a time have had an assigned allocation to temporarily possess (*wa nachal* – you will have had an inheritance (qal perfect)) with her ('*eth hy*') individually ('*iysh*) similar to his brother (*ka 'ach huw*') which I lifted up and raised ('*asher nasa*') my hand ('*eth yad 'any*) to give her (*la nathan hy*') to your fathers (*la 'aby 'atem*). And she, the land, will have fallen (*naphal ha 'erets ha zo'th*) to you in an inheritance or infirmity (*la 'atem ba nachalah*). (*Yachezq'el* / Ezekiel 47:14)

How did this unexplained audience of Yisra'elites circumnavigate the gates, slip past the guards, and avoid the boiling pots and crematoria? More importantly, why listen to a liar, delusional demon, mass murderer, and blood-chugging cannibal?

Please note that the offer is temporary and that the land will have fallen – from where we do not know. But this may be why the Lord raised his hand.

So this a boundary limit (*wa zeh gebuwl*) **of the land** (*ha ‘erets*) **to the north corner** (*la pe’ah tsaphown*) **from the sea** (*min ha yam*) **of the many and mighty** (*ha gadowl*) **of the way** (*ha derek*) **of Hethlon** (*Chethlown* – an unknown location; perhaps from *chathal* – to entwine and swaddle) **an entrance** (*labow’*) **of Zedad** (*Tsabad* – an unknown location; from *tsad* – to sidle, moving sideways trying not to be noticed). (*Yachezq’el* / Ezekiel 47:15)

Hamath (*Chamath* – of imprecise location along the Orontes River north of Damascus; from *chowmah* – wall), **Berothah** (*Berowthah* – of uncertain location, used only in Ezekiel; from *barowth* – cypress), **Sibraim** (*sibraym* – of unknown location, used only in Ezekiel; from *sabar* – to intend), **which between** (*‘asher bayin*) **a territory boundary** (*gebuwl*) **of Damascus** (*Dameseq*) **and between** (*wa bayin*) **a territory boundary** (*gebuwl*) **of Hamath** (*Chamath* – of imprecise location along the Orontes River north of Damascus; from *chowmah* – wall), **settlement of the middle** (*chatser ha thykown* – courtyard, village, or settlement of the middle), **which** (*‘asher*) **toward the border** (*‘el gebuwl*) **of Hauran** (*Chawran* – of an unknown location, used only in Ezekiel; possibly from *chawar* – to grow pale and become white). (*Yachezq’el* / Ezekiel 47:16)

The Lord is never going to make a living as a surveyor. There is only one place in this list which can be found today and some of the others may never have existed. He may as well have said, “Somewhere around Damascus, perhaps including it, maybe not.”

So will have been (*wa hayah*) **a boundary** (*gebuwl*) **from the sea** (*min ha yam*) **of a courtyard settlement of Enan** (*chatsar ‘eynown* – currently unknown location, only

mentioned once outside of Ezekiel; from *chatser* – enclosed courtyard or abode and ‘*ayin* – eye), **a territory bordering** (*gebuwl*) **Damascus** (*Damseq*) **and a north north** (*wa tsaphown tsaphown*) **and a border** (*wa gebuwl*) **of Hamath** (*Chamath* – of imprecise location along the Orontes River north of Damascus; from *chowmah* – wall) **and with the corner** (*wa ‘eth pe’ah*) **of north** (*tsaphown*). (*Yachezq’el* / Ezekiel 47:17)

And corner of east (*wa pe’ah qadym*) **from between** (*min bayin*) **Hauran** (*Chawran* – an unknown location used only in Ezekiel; possibly from *chawar* – to grow pale) **and from between** (*wa min bayin*) **Damascus** (*Damseq*), **and from between** (*wa min bayin*) **the Gilead** (*ha Gil’ad* – a mountainous region east of the Jordan River, south of Bashan, west of the Arabian plateau, and north of Moab and Ammon), **and from between** (*wa min bayin*) **the Land of Israel** (‘*erets Yisra’el*) **of the Jordan** (*ha Yarden*) **from the border** (*min gebuwl*) **over the sea** (‘*al ha yam*) **of the eastern or old** (*ha qadmony*) **Tamar** (*Tamarduw* – ?, perhaps a derivation of *madad* – measure) **and with the corner of eastern** (*wa ‘eth pe’ah qadymah*). (*Yachezq’el* / Ezekiel 47:18)

If one is attempting to establish borders for Israel, how can the border of Israel, which didn’t exist at the time and is very different now, be used to define the border of the new land allocation? Further, if using the Jordan River as the eastern boundary, how can one have Gilead in the list of waypoints when it is east of the Jordan?

So the southern corner (*wa pe’ah negeb*), **southward** (*teyman*) **from Tamar** (*min Tamar* – an unknown location, used only in Ezekiel to depict a place, used in Genesis 38 as the name of Judah’s daughter-in-law who feigned prostitution to have sex with Yahuwd and as the name of David’s daughter who was raped by his son, Amnon, and also a daughter of ‘Absalom named after his sister; from *tamar* – palm) **up to** (‘*ad*) **the waters** (*maym*)

of Meribah Kadesh (*Marybah Qodesh* – near Choreb where Moseh struck a rock for water, a very negative episode in the relationship between Yahowah and Yisra’el, meaning Holy Contention), **river, torrent, wadi, or brook** (*nachalah*) **to the sea** (*‘el ha yam*) **of the many and great** (*gadowl*), **and with the corner of south** (*wa ‘eth pe’ah teyman*) **southern** (*negebah*). (*Yachezq’el* / Ezekiel 47:19)

Based upon how it is used, Tamar is an anguishing name twice over. Ya’aqob’s and Leah’s son, Yahuwd, gave Tamar to his firstborn, Er, as his wife. But he was so evil Yahowah took his life, and even his brother’s for being similarly hopeless. Then, as a widow twice over, Tamar dressed as a prostitute and negotiated a sexual liaison with Judah, her father-in-law. She not only became pregnant with twins, to Yahuwd’s great embarrassment, she proved that he was the father.

Many centuries later, Dowd’s daughter, Tamar, was victimized in one of the most horrific episodes in the king’s life. Dowd’s eldest son raped Tamar, and to avenge what occurred, Dowd’s son, ‘Absalom, murdered his brother. Then the wayward son raped his father’s lovers. He would even name his daughter after his sister, Tamar.

Both tragic incidents serve to demonstrate how committed Satan is to tormenting God’s people. Tamar serves to anguish informed *Yahuwd* | Jews as well as the Son of God, our Messiah and King, Dowd. Then haunting the recollections of Yisra’elites, Marybah demarcates one of the worst episodes in their history. The people rebelled against God in such a childish and contentious manner, Meribah is among the most adversarial names in the Towrah. Moreover, Marybah was in Arabia, not Yisra’el. The people had not yet entered the Promised Land.

And a west corner (*wa pe’ah yam*) **of the sea of the great and many** (*ha yam ha gadowl*) **from the boundary** (*min gebuwl*) **to as far as before and opposite** (*nokach*) **to**

come to Hamath (*Lebowa' Chamach* – while there is no *Lebowa' Chamach*, *la bow'* is to come to and *Chamach* is shown near the Wilderness of Zin and also in Lebanon near Mount Herman), **this (zo'th) western sea corner** (*pe'ah yam*). (*Yachezq'el* / Ezekiel 47:20)

And you will have divided and distributed with slippery and seductive speech (*wa chalaq*) **with this land** (*'eth ha 'erets ha zo'th*) **to you** (*la 'atem*) **to tribes of Israel** (*la shebet Yisra'el*). (*Yachezq'el* / Ezekiel 47:21)

What Lord Lowytan fails to mention is that the borders of Yisra'el were established and conveyed in the Towrah by Yahowah. And the Land was then divided among the tribes, with the descendants of the Lowy not receiving any of it and the sons of Ra'uwben assigned the rump, albeit for entirely different reasons. So, if this had been the same, it would have been redundant and a waste of breath. And by being different, it only serves to prove yet again that Satan is not Yahowah.

Also in conflict, the Towrah says nothing of giving Yisra'el to gowym...

And it will have been (*wa hayah*) **you will fall to an inferior position** (*naphal*) **within her** (*'eth hy'*) **with a portion** (*ba nachalah*) **for yourselves** (*la 'atem*) **and for the strangers and foreigners** (*wa la ha gerym*) **who dwell as aliens** (*ha guwr*) **in your midst** (*ba tawek 'atem*) **who have given birth to sons** (*'asher yalad benym*) **in your midst** (*ba tawek 'atem*).

They will have been for you (*wa hayah la 'atem*) **as the native-born** (*ka 'ezrah*) **with the Children of Israel** (*ba beny Yisra'el*). **With you all** (*'eth 'atem*), **they fall into the same inferior position** (*naphal*) **with an inheritance of property** (*ba nachalah*) **in the midst** (*ba tawek*) **of tribes** (*shebet*) **of Israel** (*Yisra'el*). (*Yachezq'el* / Ezekiel 47:22)

And it will have been (*wa hayah*), **with the tribe** (*ba ha shebet*) **which he resides as a foreigner** (*‘asher guwr*), **the stranger** (*ha ger*) **with him** (*‘eth huw’*) **there** (*sham*) **you will continually give** (*nathan*) **his inheritance** (*nachalah huw’*), **d demands** (*na’um*) **my Lord and my Master** (*‘adony*), **This Is Not Him** (#^#!). (*Yachezq’el / Ezekiel 47:23*)

Under this basis, the Islamic Fakestinian terrorists who make babies as if a womb were a bomb factory would have equal rights to Yisra’el – no matter how many Jews they murder or how vehemently they deny Yahowah and the Towrah. And while we are at it, the Egyptians, Greeks, Romans, Byzantines, Ottomans, and British bore children in Israel, so why not divvy up a portion of Israel for them too? Fortunately, This Is Not Him is not Yahowah, and God will not disinherit the sons of Ya’aqob.

✠✠✠

Reallocation...

For those of you who have read to this point, enduring the gauntlet to the last chapter in the third volume of our series on *Babel*, I commend your endurance and fortitude. It has been a long haul, and very little of it has been pleasant. There have been portions so horrific, it's hard to fathom how this horrid book found its place among God's prophets.

While difficult, this comprehensive word-for-word review of the Book of Ezekiel has proven effective in discrediting it, but I'm glad it is done. Ezekiel has cast a horrible shadow over Yisra'el and Yahuwdym for far too long.

Having now reached the conclusion of Satan's autobiography and his playbook, it is important to acknowledge that nothing predicted in Ezekiel will occur. There will be no 'New' Jerusalem. Ezekiel's monstrosity of an extermination camp in the guise of a Temple will never see the light of day. There will be no Valley of Dry Bones nor a Magog War. And thousands of Jews will survive to witness Yahowah's return, no matter how many ways the Lord of Babel has sought to annihilate them.

The Towrah will endure, as will the Miqra'ey. The Covenant will be renewed. Yahowah will return. Dowd will be our king. The Earth will be restored to the conditions experienced in Eden. And the Land will be at peace, with the descendants of Ya'aqob claiming their

rightful places in accordance with the original arrangements.

These are the names (*wa 'eleh shemowth*) **of the tribes** (*shebethym*) **from scraping off the extreme outskirts** (*min qatseh*) **of the north** (*tsaphown*) **to hand of the way** (*'el yad derek*) **of Hethlon** (*Chethlown* – an unknown location; perhaps from *chathal* – to entwine or swaddle), **of Lebo-Hamath** (*lebowa' Chamach* – while there is no *Lebowa' Chamach*, *la bow'* is to come to and there are two different towns named *Chamach*, one near the Wilderness of Zin and the other in Lebanon near Mount Herman), **of Hazar-Enan** (*chatsar 'Eynown* – currently unknown location, only mentioned once outside of Ezekiel; from *chatser* – enclosed courtyard or abode and *'ayin* – eye), **a territory bordering** (*gebuwl*) **Damascus** (*Damseq*), **northern to a hand** (*tsaphown 'el yad*) **of Hamath** (*Chamath* – of imprecise location along the Orontes River north of Damascus; from *chowmah* – wall) **and was to him** (*wa hayah la huw'*) **an east corner of the west** (*pe'ah qadym ha yam*), **of Dan** (*Dan*), **one** (*'echad*). (*Yachezq'el* / Ezekiel 48:1)

Imagine trying to stake a claim to this territory by taking this jumbled sentence filled with unlocatable places to the land registrar. Making matters worse, the filer would actually have to overcome a contesting claim on this region by Asher and Naphtali who were allotted the northern border of Yisra'el by Yahowah in the Towrah. And it is there that Yahowah placed Dan at Yisra'el's midsection, above Judah and below Manasseh, bordering on the Mediterranean Sea west of Ephraim. Other than to undermine Yahowah's credibility with His people, why move them?

Then upon, even over and above (*wa 'al*), **the boundary and territory** (*gebuwl*) **of Dan** (*Dan*) **from the east corner** (*min pe'ah qadym*) **as far as the west corner**

(*'ad pe'ah yam*), **Asher one** (*'Asher 'echad*). (*Yachezq'el* / Ezekiel 48:2)

Based upon the gibberish portrayed in the opening 'sentence,' I suppose we are to assume that Asher would receive a strip of land running east to west south of Dan. The northern limit of Asher and the southern border of Dan would overlap even though they are not specified. Should this be the case, Lord Lowytan is crafting a layer cake for his anticipated coronation because the tribes will be stacked upon one another.

Then upon, over, and above (*wa 'al*), **the boundary of the territory** (*gebuwl*) **of Asher** (*'Asher*) **from the eastern corner** (*min pe'ah qadym*) **and as far as the west corner** (*wa 'ad pe'ah yam*), **Naphtali one** (*Naphtaly 'echad*). (*Yachezq'el* / Ezekiel 48:3)

In the Towrah, the territories awarded to Asher and Naphtali were the northernmost in Yisra'el. They were elongated north to south rather than east to west in the Lord's reapportionment. Asher flanked the sea while Naphtali's eastern border ran along the Jordan River. So, this would have them placed under Dan and rotated 90° with their eastern flank protruding past Lebanon and into Syria as far as Damascus. That's poetic in a way because it was on the road to Damascus that Satan captivated the attention of his most verbose advocate.

Then upon, over, and above (*wa 'al*), **the boundary of the territory** (*gebuwl*) **of Naphtali** (*Naphtaly*) **from the eastern corner** (*min pe'ah qadym*) **and as far as the west corner** (*wa 'ad pe'ah yam*), **Manasseh one** (*Manasheh 'echad*). (*Yachezq'el* / Ezekiel 48:4)

In the Devil's scheme, Manasseh is being shifted north and is now overlapping the territory Yahowah gave to Zebulun and Issachar. Manasseh's relocation would then place the tribe a considerable distance north of the Galilee watershed rather than immediately south of it.

Then upon, over, and above (*wa 'al*), **the boundary of the territory** (*gebuwl*) **of Manasseh** (*Manasheh*) **from the eastern corner** (*min pe'ah qadym*) **and as far as the west corner** (*wa 'ad pe'ah yam*), **Ephraim one** (*'Ephraym 'echad*). (*Yachezq'el* / Ezekiel 48:5)

Under this plan, Ephraim gets moved northward and would be elongated on an east-to-west axis. It would span between the two seas, the Mediterranean and past Galilee. Ephraim's parcel would be the last of the expansive territories north of the Galilee – being twice as wide as those to the south.

In the Towrah, Yahowah's gift to 'Ephraym was to set them beneath Manasheh, east of Dan, west of Gad, and north of Benyamyn. But now, should the Serpent prevail, Reuben will be their neighbor.

Then upon, over, and above (*wa 'al*), **the boundary of the territory** (*gebuwl*) **of Ephraim** (*'Ephraym*) **from the eastern corner** (*min pe'ah qadym*) **and as far as the west corner** (*wa 'ad pe'ah yam*), **Ra'uwbén one** (*Ra'uwbén 'echad*). (*Yachezq'el* / Ezekiel 48:6)

Reuben's story is a troubling one. He was Leah's and Jacob's firstborn, but he would lose his birthright for having molested Rachel's handmaid, Bilhah, who was also the mother of his stepbrothers, Dan and Naphtali. As a consequence, his descendants were afforded a territory east of the Dead Sea. However, in the Lord's realm, such things are honored, so Reuben is placed above Judah.

Then upon, over, and above (*wa 'al*), **the boundary of the territory** (*gebuwl*) **of Reuben** (*Ra'uwbén*) **from the eastern corner** (*min pe'ah qadym*) **and as far as the west corner** (*wa 'ad pe'ah yam*), **Judah one** (*Yahuwdah 'echad*). (*Yachezq'el* / Ezekiel 48:7)

With Yahuwd being Yahowah's great love, as well as the forefather of His beloved, Dowd, our Messiah,

Shepherd, Lamb, and King, we find Satan promising to rip his heart out. His Temple metropolis, flanked as it is by the land granted to the prince and given to the Levites, will run 25 miles in all directions. The Temple complex alone was drawn to be six times larger than the entire City of David – the Jerusalem of Dowd’s day.

Then upon, over, and above (*wa ‘al*), the territory (*gebuwl*) of Judah (*Yahuwdah*) from the eastern corner (*min pe’ah qadym*) and as far as the west corner (*wa ‘ad pe’ah yam*), will actually and continually be (*hayah*) the tribute paid (*ha taruwmah*) which you will raise (*‘asher ruwm*) of a width of 25,000 (*chamesh wa ‘esrymym ‘eleph rochab*) and a length (*wa ‘orek*) approximating (*ka*) one (*‘echad*) of the allotted shares in seductive terms (*ha cheleqym*) out of the eastern corner (*min pe’ah qadym*) all the way to the western corner of the sea (*‘ad pe’ah yam*). So, the sanctuary and shrine (*ha miqdash*) will be (*wa hayah*) in the middle of it (*ba tawek huw’*). (*Yachezq’el* / Ezekiel 48:8)

While the length has not been stipulated, the width of this cancerous lesion enveloping the heart of Yahuwdah and burying Yaruwshalaim is 7 to 8 miles wide. To put that into perspective, the Old City was less than one mile square.

I suspect that the reason that Babel’s Lord omitted the dimensions of his land reallocation is because he did not know the length of the land he was dividing into 12 strips. But it is not hard to calculate. At approximately 150 miles north to south from Sidon to Gaza, the nation would offer a strip of land around 12 miles wide per tribe, albeit with the four tribes north of Galilee receiving grants of twice the length east to west of the others.

What this means is that the first of four parcels the Lord intends to carve out of Judah would be just shy of 8 miles from the river to the sea and over 12 miles north to

south, bisecting their territory. The first grant alone is 90 square miles. And, to this, we will need to add three additional parcels.

Should Lord Lowytan prevail, there will be a black hole sucking the life out of Yahuwdah, doing far more damage than the Babylonians, Greeks, Romans, Byzantines, Ottomans, British, and Fakestinians combined. The new Auschwitz will be resurrected on a monstrous scale and surrounded by the Jews the Lord intends to exterminate. And they are being given the opportunity to pay for their own demise.

Here is the second of four land grabs...

The special offering of a tribute (*ha tharuwmah*) **which you will continually raise** (*'asher ruwm*) **for** (*la*) **This Is Not Him** (*##^#!*), **length** (*'orek*) **of 25,000** (*chamesh wa 'esrymym 'eleph*) **and in width 20,000** (*wa rochab 'asereth 'eleph*). (*Yachezq'el* / Ezekiel 48:9)

This represents well over 40 square miles for the Lord's complex alone, not including his prince or the asylum workers. This is 100 times larger than the Old City of Jerusalem and 2,000 times larger than the City of Dowd. And we are just getting started. This Serpent is a greedy snake.

And for these (*wa la 'eleh*) **there will continually be** (*hayah*) **the offering** (*taruwmah*) **of the holy area set apart for the priests** (*ha qodesh la ha kohen*) **on the north** (*tsaphown*) **of 25,000** (*chamesh wa 'esrymym 'eleph*), **and on the west** (*wa yam*) **a width of 10,000** (*rochab 'asereth 'eleph*), **and on the east** (*wa qadym*) **an expanse of 10,000** (*rochab 'asereth 'eleph*), **and on the south** (*wa negeb*) **a length of 25,000** (*'orek chamesh wa 'esrymym 'eleph*), **and it will be** (*wa hayah*) **for the sacred shrine of the sanctuary** (*miqdash*) **of This Is Not Him** (*##^#!*) **in the midst of it** (*ba tawek huw'*). (*Yachezq'el* / Ezekiel 48:10)

The Lowy Lair is laid out at 20 square miles, bringing the total thus far to nearly 150 square miles carved out of Judah. Satan does not like them very much.

And so, now for the SS Shrine...

For the priests (*la ha kohen*) who are the holy sons of Zadok (*ha qadash min beny Tsadowk*) who served to guard my concentration camp and prison (*shamar mishmereth 'any*), who were not staggered and never faltered (*'asher lo' ta'ah*) with the Children of Israel stumbling and wandering away (*ba ta'ah beny Yisra'el*), just as the Levites deceived themselves and went astray (*ka 'asher ta'ah ha Lowy*). (*Yachezq'el* / Ezekiel 48:11)

And it will be (*wa hayah*) for them a special tribute and subdivision (*la hem taruwmiyah*) from the holy rip off (*min taruwmah*) of the land (*ha 'erets*) for holy of holies (*qodesh qodeshym*), to the territory (*'el gebuwl*) of the Levites (*ha Lowy*). (*Yachezq'el* / Ezekiel 48:12)

And so, the Levites (*wa ha Lowym*) to close by and alongside (*la 'umah*) territory (*gebuwl*) of the priests (*ha kohenym*) of 25,000 (*chamesh wa 'esrymym 'eleph*) length (*'orek*) and a breadth (*wa rochab*) of 10,000 (*'asereth 'eleph*). The entire length (*kol 'orek*) 25,000 (*chamesh wa 'esrymym 'eleph*) and breadth (*wa rochab*) width 20,000 (*'asereth 'eleph*). (*Yachezq'el* / Ezekiel 48:13)

It is as if Lord Lowytan is unaware that the *kohen* were Lowy as was father *Tsadowq*. He appears to be triple counting. Are we to assume this territory is 7 by 3 miles, 7 by 6 miles, or 14 x 9 miles when combined? If we were to use the middle number, we would have to add another 40 square miles to the previously confiscated 150 square miles for a total of 190 square miles to be scooped out of the center of Judah.

To put this in perspective, the habitable portion of the new Judea would be only 30 miles across from Gaza to the

desert. And at just over 12 miles wide, that's a total of 370 square miles allotted Jews with half of it already taken away, including the entire region surrounding what was Jerusalem.

By comparison, the Lord's land grab of 190 square miles to eliminate all of Jerusalem and half of Judah is 500,000 times larger than the entire courtyard of Yahowah's Tabernacle. It was 50 by 100 cubits or 11,000 square feet versus 5.5 billion square feet. Someone wants to bury the past.

So, he will never sell (*wa lo' makar*) **from it** (*min huw')* **and he will never make a substitution or an exchange** (*wa lo' muwr*).

And he will never cross over or through it (*wa lo' 'abar*) **the first and foremost** (*re'shyth*) **of the land** (*ha 'erets*) **because** (*ky*) **holy to** (*qodesh*) **This Is Not Him** (*#^#*). (*Yachezq'el* / Ezekiel 48:14)

And 5,000 (*wa chamesh 'eleph*) **for the remainder of those spared** (*ha yathar*) **with the breadth** (*ba ha rochab*) **upon the face and surface** (*'al paneh*) **25,000** (*chamesh wa 'esrymym 'eleph*) **for its profane common use** (*chol huw')* **for the city** (*la ha 'iyr*), **for dwelling places and settlements** (*la mowshab*) **and for the outskirts of outcasts** (*wa la migrash*).

And it will be the city (*wa hayah ha 'iyr*) **in the middle of it** (*ba tawek huw')*. (*Yachezq'el* / Ezekiel 48:15)

This is another 10 square miles, bringing the grand total up past 200,000 square miles ripped away from Jews. And in this case, with the Lord commanding 90 square miles for himself alone – just for his home – the size of the replacement city for everyone else is 9 times smaller. It's a pretty good indication of what Satan thinks of Jews. He wants them confined to a ghetto.

And let's be clear – this is not the “New Jerusalem.” That name is never used, not once, throughout this entire farce pertaining to Ezekiel's Temple. This is the Lair of the Lord Lowytan. Should any portion of it be built, it is something Yahowah will obliterate upon His return.

While it is obvious that the Lord of Babel is Satan and that his goal is to eliminate Jews, Judea, and Jerusalem, who is actually to blame for this? Satan is incorporeal and cannot write and so, therefore, he had to have a Jew write the Book of Ezekiel for him. Thereafter, religious Jews made copies of it and placed it in the midst of Yahowah's prophets, where it continues to haunt the religious and secular alike. It became the foundation of the Book of Revelation where we find “the Synagoge of Satan.” Throughout this portrayal of the Devil dehumanizing and demonizing Jews, it is Jews who have made it possible.

I work with Yahowah. He is my Father and I love Him. And since His priority is to reconcile His relationship with Yisra'el and Yahuwdah, I will continue to devote my life to this cause. But, after having dealt with this, God's people are not making it easy.

I would like to make one additional point before we move on – the sole reason for this reassignment of the Promised Land is to traumatize Jews – to establish a concentration camp in the heart of Judea. Satan could care less about Dan, Asher, Naftali, Manasseh, Ephraim, and Reuben. It's all about Judea. He doesn't actually want it, he wants to eliminate it along with their threat to his claim.

The Lord of Babel's rage against Yah's Beloved is so intense, I dare say that every measurement over the previous eight chapters pertaining to the Lord's Temple complex has been for the purpose of replacing everything Yahuwdym, Yaruwshalaim, and Dowd represent – along with the Miqra'ey fulfilled here – all buried and forgotten.

For Satan to be worshiped as if he were Yahowah, it is what Babel's Lord must achieve. So, while disgusting, the degradation of Yahuwdah is not a surprise. What's most troubling is the complicity of those being robbed in the plot. Rabbis have been and remain accessories to the crime of exterminating Jews.

And these, its measurements (*wa 'eleh midah hy'*), **the north corner** (*pe'ah tsaphown*), **4,500** (*chamesh me'ahowth wa 'arba' 'elehym*), **and a south corner** (*wa pe'ah negeb*), **4,500** (*chamesh me'ahowth wa 'arba' 'elehym*), **and from an east corner** (*wa min pe'ah qadym*), **4,500** (*chamesh me'ahowth wa 'arba' 'elehym*), **and a west corner** (*wa pe'ah yam*), **4,500** (*chamesh me'ahowth wa 'arba' 'elehym*). (*Yachezq'el* / Ezekiel 48:16)

Replacement City, also known as the suburbs of Lowytan Lair or Satan's Den, would have made Nero swoon with envy considering how confined the people would be in contrast to the palatial residence of their god. Replacement City would be just 1.6 square miles. And even then, much of it would remain uninhabited. I suppose this is so that the ugliness of this ghetto wouldn't tarnish the Lord's view.

And it will be open land (*wa hayah migrash*) **for replacement city** (*la ha 'iyr*) **north** (*tsaphown*), **250** (*chamesh wa me'ahym*), **and south** (*wa negeb*), **250** (*chamesh wa me'ahym*), **and east** (*wa qadym*), **250** (*chamesh wa me'ahym*), **and west** (*wa yam*), **250** (*chamesh wa me'ahym*). (*Yachezq'el* / Ezekiel 48:17)

While it does not actually matter since this is all a bad dream, but if we were to take the Lord Lowytan seriously, providing a unit of measure may have been a good idea. It is like someone asking, "How large is your home?" and answering, "Sixty six."

In yet another misappropriation designed to further reduce what little would remain of Judea, we read...

In addition (wa), the remainder which is left over (ha yathar), with the length (ba ha 'orek) of that which is alongside, adjacent, and parallel to (la 'umah) the tribute contribution (taruwmah) of the holy sacredness (ha qodesh) 10,000s ('aseret 'elephym) east (qadym), and 10,000s (wa 'aseret 'elephym) west (yam).

And it will be alongside, adjacent, and parallel to (wa hayah la 'umah) a tribute contribution (taruwmah) of the holy sacredness (ha qodesh).

And it will be (wa hayah) its produce production (tabuwa'ah huw') of bread (la lechem) for those laboring and reduced to servitude (la 'abad) of those enduring the triumph of terror and anguish of incitement (ha 'iyr – of replacementville, from 'uwr – to rouse and incite asses, to expose the chaff and bare the skin in an act of blinding torture and alarming wrath). (Yachezq'el / Ezekiel 48:18)

And those reduced to servitude laboring (wa ha 'abad) of the place of enduring terror and anguish (ha 'iyr – of the city, from 'uwr – to rouse and incite asses, to expose the chaff and bare the skin in an act of blinding torture and alarming wrath) will work it continually ('abad huw') out of all of the tribes (min kol shebety) of Israel (Yisra'el). (Yachezq'el / Ezekiel 48:19)

It is back to Babylon where Ezekiel and his Lord feel most at home. This little slice of sacred holiness is rather hard to quantify because Measure Man not only forgot the units of measure but only provided two of the four dimensions. Therefore, the field of nightmares would be just under 3 miles in one direction and left as an unspecified distance in the other. *No big deal really; to err is human.*

Since the combined size of the previously listed parcels exceeds the 55 square mile parameters of what follows, it must be in addition to the previous 205 square miles. The resulting total of 260 square miles carved out of Judea is all to accommodate the unregulated ego of the

snake who slithered out of the Garden. If nothing else, he is committed to covering over every record of his past. How else might the Lord of Babel become known as the Lord God?

All of the gifted contributions paid in property as a tribute (*kol ha taruwmah*) **25,000** (*chamesh wa 'esrym 'eleph*) **by (ba) the 25,000** (*ha chamesh wa 'esrym 'eleph*) **square** (*raby'y*), **you will continually lift up** (*ruwm*) **along with the property contributed as tribute** (*'eth taruwmah*) **of the sacred holiness** (*ha qodesh*) **to the property seized and possessed** (*'el 'achuzah*) **of the city of enduring terror and incitement** (*ha 'iyr* – of There Is No Name, from *'uwr* – to rouse and incite asses, to expose the chaff and bare the skin in an act of blinding torture and alarming wrath). (*Yachezq'el* / Ezekiel 48:20)

It is another blow, a jab on the left jaw followed by a haymaker on the right. Using Lord Lowytan's accounting, he offered to substitute a strip of land whose inhabitable borders between Gaza and the desert ridgeline descending into the Dead Sea would run 30 miles east to west and just over 12 north to south. Of these 370 square miles, already among the smaller shares, *ha Satan* is planning to confiscate 370 square miles. And all of the anti-Semites raised their voices to proclaim, "Mission Accomplished!" And therein is the Final Solution to the Jewish problem.

Just when we were ready to conclude that the Adversary was using *babel* math, as lame at geometry as he has been linguistically, the Devil scores the shutout he had sought. Being Satan's prince must be rewarding...

So then (*wa*), **that remaining, whatever is left over as residue** (*ha yathar*) **is for the exalted princely son of the stormy sovereign** (*la ha nasy'* – is for the sheikh, chieftain, and uplifted leader) **out of this and out of that** (*min zeh wa min zeh*) **for a contribution of property in tribute** (*la taruwmah*), **the holiest and most sacred**

portion (*ha qodesh*), **and for the property possessed** (*wa la 'achuzah*) **of the city of There Is No Name enduring terror and incitement** (*ha 'iyr* – the anguishing town, village or anxiety, and hamlet of terror with the inner shrine and temple complex for a wrathful male ass; from *'uwr* – to rouse and incite asses, to expose the chaff and bare the skin in an act of blinding torture and alarming wrath) **to the presence of** (*'el paneh*) **25,000** (*chamesh wa 'esrym 'eleph*) **of property contributed** (*taruwmah*) **to as far as** (*'ad*) **the eastern territory border** (*gebuwl qadym*) **and the sea in the west** (*wa yam*) **over and above** (*'al*) **the presence of** (*paneh*) **25,000** (*chamesh wa 'esrym 'eleph*) **on top of the western sea boundary of the territory** (*'al gebuwl yam*) **to parallel and juxtaposition** (*la 'umah*) **for the seductive and smooth-talking flattery apportioned as parcels** (*cheleq*) **of the risen and exalted princely son of the sovereign** (*la ha nasy'* – is for the uplifted sheikh, chieftain, and resurrected leader).

And it will exist as (*wa hayah*) **the holy and sacred** (*ha qodesh*) **of the obligatory land grant which is raised, lifted up, lofty, and stands** (*taruwmah* – the property contributed as a tribute; from *ruwm* – to raise and set on high, to uplift and extol) **and for the sacred sanctuary of the temple and palace** (*wa miqdash ha beyth*) **in his midst** (*ba tawek huw'*). (*Yachezq'el* / Ezekiel 48:21)

Sure enough, the Bane of Babel intends to provide his troubadour with flanking estates, each 55 square miles, located on the east and west sides of his temple complex. The combination of fiefdoms was perfectly scaled to completely swallow what little was left of Yahuwdah.

I find it telling that, while the nomenclature used for both city and prince is incriminating, neither is named. In fact, the last time a *nasy'* was identified was way back in the 38th chapter, where he was introduced as *Gowg* | *Gog*. Since he was allegedly killed, we may be witnessing a resurrection. The *nasy'* is likely the closest thing the world

will know to Satan incarnate. This mobster is the Devil's David for Jews and Jesus for the Christians. Clever.

And from (*wa min*) the property possessed (*'achuzah*) of the Levites (*ha Lowy*) and from (*wa min*) the property possessed (*'achuzah*) of the city of enduring terror and incitement (*ha 'iyir* – of There Is No Name, from *'uwr* – to rouse and incite asses, to expose the chaff and bare the skin in an act of blinding torture and alarming wrath) in the midst of which (*ba tawek 'asher*) for the risen and exalted princely son of the sovereign (*la ha nasy'* – is for the uplifted sheikh, chieftain, and resurrected leader), it will be between the territory (*hayah bayin gebuwl*) of Judah (*Yahuwdah*) and between the border of the territory (*wa bayin gebuwl*) of Benjamin (*Benyamyn*) to the risen and exalted princely son of the sovereign (*la ha nasy'* – is for the stormy sheikh, uplifted chieftain, and resurrected leader) it will be (*hayah*). (*Yachezq'el* / Ezekiel 48:22)

The only thing worse than burying Jerusalem, robbing Judah of the tribe's inheritance, and placing their homeless remnant under Reuben would be to set them next to their menace – Benjamin. Then to add insult to injury, now that Yahuwdym have been dismissed, the Lord wants to confiscate another parcel for the Lowy who, by contrast in the Towrah, had received privileged access to Yahowah instead of land.

Also, to be clear, the Serpent contradicted himself. He had previously stated that the grand estates of the Risen One would flank the Levites rather than be set between them.

Now confirming that the Lord of Babel had no real interest in the remaining tribes, he will reel them off as if checking out lentils at the market.

And what's left over (*wa yether*) of the tribes (*ha shebetym*) from the east corner (*min pe'ah qadym*) as far

as the west corner (*'ad pe'ah yam*), **Benjamin** (*Benyamyn*), one (*'echad*). (*Yachezq'el* / Ezekiel 48:23)

Then upon, over, and above (*wa 'al*), **the boundary of the territory** (*gebuwl*) **of Benjamin** (*Benyamyn*) **from the eastern corner** (*min pe'ah qadym*) **as far as the west corner** (*'ad pe'ah yam*), **Simeon, one** (*Shim'own 'echad*). (*Yachezq'el* / Ezekiel 48:24)

And over and above (*wa 'al*) **the boundary of the territory** (*gebuwl*) **of Simeon** (*Shim'own*) **from the eastern corner** (*min pe'ah qadym*) **as far as the west corner** (*wa 'ad pe'ah yam*), **Issachar, one** (*Yisaskar 'echad*). (*Yachezq'el* / Ezekiel 48:25)

Over and above (*wa 'al*) **the boundary of the territory** (*gebuwl*) **of Issachar** (*Yisaskar*) **from the eastern corner** (*min pe'ah qadym*) **as far as the west corner** (*wa 'ad pe'ah yam*), **Zebulun, one** (*Zabuwluwn 'echad*). (*Yachezq'el* / Ezekiel 48:26)

Then upon (*wa 'al*) **the boundary of the territory** (*gebuwl*) **of Zebulun** (*Zabuwluwn*) **from the eastern corner** (*min pe'ah qadym*) **as far as the west corner** (*wa 'ad pe'ah yam*) **Gad, one** (*Gad 'echad*). (*Yachezq'el* / Ezekiel 48:27)

And over and above (*wa 'al*) **the boundary of the territory** (*gebuwl*) **of Gad** (*Gad*) **to the south corner** (*'el pe'ah negeb*) **south** (*teman*), **and will have existed** (*wa hayah*) **the territory boundary** (*gebuwl*) **from Tamar** (*min Tamar* – ?, found only in Ezekiel, lone palm) **the Waters of Holy Meribah** (*Maym Marybah Qadesh*), **the Wadi of Egypt** (*nachalah Mitsraym*) **over the sea** (*'al ha yam*) **of the many and great** (*ha gadawl*). (*Yachezq'el* / Ezekiel 48:28)

It would be one tribe stacked upon another without rhyme or reason. But this time, there would be a massive hole in the middle concealing where Yahuwdah and

Yaruwshalaim once shined. And there would be 13 tribes allocated land in addition to massive allocations for the Zadoks, the Prince, and the Blight of Babel. Further, the tribes of Yisra'el and Yahuwdah would be commingled as if they were never separated, perhaps as a preemptive strike to annul Reconciliations.

There were two deliberate slaps in Yahowah's face at the conclusion of the layering of the nation. Satan wants to remind Yisra'elites and their God about their most troubling episode – the Waters of Marybah. The wayward children were so bad even *Moseh* | Moses couldn't endure their contentiousness and gave up on them. They all but killed the greatest man who ever lived and were nearly aborted as a miscarriage of the Covenant.

Also, while Marybah is in Arabia, you will note that Satan wants to drag Yisra'el back into *Mitsraym* | the Crucibles of Religious and Political Oppression. He plays dirty, which is what one would expect of a snake.

This, the land (*zo'th ha 'erets*), which (*'asher*) you will fall, drop, and lie (*naphal*) out of (*min*) an inheritance of property (*nachalah*) to tribes (*la shebety*) of Israel (*Yisra'el*). And so, these (*wa 'eleh*) are their divisions and portions (*machaloqeth hem*), declares (*na'um*) my Lord and my Master (*'adony*), This Is Not Him (*#^#!*). (*Yachezq'el* / Ezekiel 48:29)

As God, Yahowah was in a position to do as He pleased with the land He created. Therefore, He gave what He perceived to be the best location to His Chosen People. His gift was generous and reasonable, well presented and explained. Satan, however, has been nothing but a nuisance. Having never created anything, he has nothing to offer. He's just reshuffling the cards in a stolen deck.

Good grief, more numbers...

And these, the limits and escapes, the exits for deliverance (*wa 'eleh towtsa'owth*) **of the city of enduring terror and incitement** (*ha 'iyir* – of There Is No Name, from *'uwr* – to rouse and incite asses, to expose the chaff and bare the skin in an act of blinding torture and alarming wrath) **from the north corner** (*min pe'ah tsaphown*) **4,500** (*chamesh me'ahowth wa 'arba' 'elephym*) **of measurement** (*midah*). (*Yachezq'el* / Ezekiel 48:30)

What this may represent, why it was measured, is something only the Grief of the Garden knows. But nonetheless, it is 4,500 of something in some dimension, somewhere, for some reason. All I know is that if there is an escape, one would be wise to take it.

Evidently, there is more than one...

So gates (*wa sha'ar*) **of the city of enduring terror and incitement** (*ha 'iyir* – of There Is No Name, from *'uwr* – to rouse and incite asses, to expose the chaff and bare the skin in an act of blinding torture and alarming wrath) **over names of tribes of Israel** (*'al shem shebethy Yisra'el*), **three gates** (*sha'ary shalosh*) **of north** (*tsaphown*), **a gate of Reuben** (*sha'ar Ra'uwbén*), **one** (*'echad*), **a gate of Judah** (*sha'ar Yahuwdah*), **one** (*'echad*), **a gate of Levi** (*sha'ar Lowy*), **one** (*'echad*). (*Yachezq'el* / Ezekiel 48:31)

He blew in like a raging storm, lighting up the skies above Babylon. Now he is exiting center stage with a whimper.

And to the corner of east (*wa 'el pe'ah qadym*), **4,500** (*chamesh me'ahowth wa 'arba' 'elephym*). **And three gates** (*wa sha'ary shalosh*), **and gate of Joseph** (*wa sha'ar Yowseph*), **one** (*'echad*), **a gate of Benjamin** (*wa sha'ar Benyamyn*), **one** (*'echad*), **a gate of Dan** (*wa sha'ar Dan*), **one** (*'echad*). (*Yachezq'el* / Ezekiel 48:32)

And corner of south (*pe'ah negeb*), **4,500** (*chamesh me'ahowth wa 'arba' 'elephym*) **of measure** (*midah*). **And three gates** (*wa sha'ary shalosh*), **a gate of Simeon** (*sha'ar Shim'own*), **one** (*'echad*), **a gate of Issachar** (*sha'ar Ysaskar*), **one** (*'echad*), **a gate of Zebulun** (*wa sha'ar Zebuwlwn*), **one** (*'echad*). (*Yachezq'el* / Ezekiel 48:33)

Corner western sea (*pe'ah yam*), **4,500** (*chamesh me'ahowth wa 'arba' 'elephym*), **their gates** (*sha'ary hem*). **Three** (*shalosh*), **a gate of Gad** (*sha'ar Gad*), **one** (*'echad*), **a gate of Asher** (*sha'ar 'Asher*), **one** (*'echad*), **a gate of Naphtali** (*sha'ar Naphthaly*), **one** (*'echad*) (*Yachezq'el* / Ezekiel 48:34)

We do not know why Ephraim and Manasseh were excluded. There is no explanation for the random presentation order or the orientation of the tribes. We are not told if the gates are 6,750 feet wide, long, or tall, or if this is the distance between them. In fact, we do not even know the unit of measure because it was not provided. There was no indication given of their location, either, although one might suppose, considering their designations, that they would have been on the outskirts of the reimagined nation.

Since these were all exits, it is apparent why so many would want to leave. Had I been there, I would have led a parade out the door.

Measuring to the bitter end, but of what we neither know nor care...

Circumference (*sabyb*) **18,000** (*shamoneh 'asar 'eleph*). **And the name** (*wa shem*) **of the city of enduring terror and incitement** (*ha 'iy*) **from day** (*min yowm*): **This Is Not Him There** (*#^#! sham*). (*Yachezq'el* / Ezekiel 48:35)

When the unit of measure is neglected, nothing adds up. When there is no description of the thing being quantified, the numbers do not matter. When someone claims to be who they are not, it is fraud. When the claimant is pretending to be God, when he is attempting to bury Jerusalem and Judea, and when the Towrah's promises are misappropriated, then the antagonist is Satan.

Just shy of 6,000 years ago, this disgruntled *karuwb* played his hand in *Gan 'Eden*. It was to the detriment of himself and all humankind. Now in possession of a stolen and reshuffled deck, the carnage he has orchestrated has been far greater, with Jews having been set up for an unmitigated stream of disasters.

Our intent has been to thwart Ezekiel's menacing influence over God's people. This is why all of the cards have been laid face up on the table. The haunting image of the Beast lording over the skies of Babylon vanishes. His degradation of the Jewish people is over. They will endure until Yahowah's return, and then, the best of them will be reconciled.

There will be no bodies emerging from their graves, no resurrections, no valleys filled with reanimated bones. There is no Gog, no Magog, and no global war as a result of these contrived belligerents.

Yaruwshalaim | Jerusalem will be restored, not buried under a monstrous edifice. Nothing of Ezekiel's Temple will see the light of day. All of these ridiculous measurements served only to quantify Satan's ego and ambitions. The Land of Yisra'el will never be reassigned. And in particular, *Yahuwdah* | Judah will thrive.

Pesach | Passover will not be misappropriated and the other six Miqra'ey will prevail. You and I can count on the life-extending, soul-perfecting, family-joining, and ultimately empowering and enriching benefits of Pesach, Matsah, and Bikuwrym. And we can confidently look

forward to the fulfillments of the Shabuw'ah and Taruw'ah Ingatherings, the Kipurym Homecoming, and Camping Out during Sukah. Yahowah's message will be proclaimed throughout the Earth. He and His people will be reconciled. We will return to Eden, albeit snakeless.

Rather than being shredded, Yahowah's *Towrah* | Guidance will be placed inside of us to direct our steps throughout eternity. There will be no gates or guards, only liberty.

Between now and then, Satan will win the popular vote, even among Jews, while prevailing by a wide margin among Christians, Muslims, and Progressives. Nonetheless, we will ultimately triumph since Yahowah is seeking qualities within individuals which will make eternity interesting rather than a large quantity of people.

To the extent that there is an "esteemed and resurrected prince," his time on Earth will be short-lived. Having earlier brokered and imposed the Two-State Solution to degrade Israel, he will arrive in Jerusalem and announce that he is God on the 1st of 'Abyb, 5997 Yah | April 3rd, 2030 commencing at sundown. He will be gone by October 2nd, during Yowm Kipurym in year 6000 Yah, at sunset, 6:22 PM in Yaruwshalaim, October 2nd, 2033. And that's good, because this emissary of Babylon will be Godless and Towrahless and, thus, destructive and deadly. Life will go on without him.

I began this review of the Book of Ezekiel in the same manner as every other that I have written since *Prophet of Doom*, now rewritten and retitled *God Damn Religion*, including *An Introduction to God*, *Yada Yahowah*, *Observations*, *Coming Home*, *Babel*, and *Twistianity*. I have examined the words that were written and then commented upon them. Having come to the last of Ezekiel's words, my job is done.

All that is left is for you to respond. If you have not already, will you reject the religions which have promoted this insult to moral and rational thought and walk away from them? After having removed the idiocy which has been wrongly attributed to Yahowah, will you consider what He is offering and expects from you in return? And now that you know that it was not God who was dehumanizing and demonizing Jews, will you reach out and embrace the Chosen People – at least those who are neither overtly religious nor political?

And what about going the extra mile? If you are part of the Covenant Family, will you become a troubadour for the truth – a voice calling out in a wilderness of lies? Will you work with us to assure that Yahowah is pleased with the reception He receives during the fulfillment of Kipurym? Can we count on you joining us during Sukah? Will someone else be there who can point to you and say, “Thank you for helping me find the way home?”



RESOURCES

YadaYah.com

BlogTalkRadio.com/Yada

Facebook: Facebook.com/YadaYahowah

X: X.com/YadaYahowah

Instagram: Instagram.com/YadaYahowah

YouTube: YouTube.com/@YadaYahowah

Rumble: Rumble.com/YadaYahowah

Amazon Music: [Yada Yah Radio](https://YadaYahRadio)

Apple Podcasts: [Yada Yah Radio](https://YadaYahRadio)

Printed Books: [Amazon.com \(Craig Winn\)](https://Amazon.com/CraigWinn)

Contact: email@YadaYah.com

Cover photo from www.istockphoto.com